Wisdom's Dictates:

OR,

APHORISMS and RULES,

Physical, Moral, and *Divine,*

For Preserving the Health of the Body, and the Peace of the Mind; fit to be Regarded and Practised by all that would Enjoy the Blessings of the present and future World.

To which is added,

A BILL of FARE

OF

Seventy five Noble Dishes of Excellent Food, far exceeding those made of Fish or Flesh.

Which Banquet I present to the Sons of Wisdom, or such as shall decline that depraved Custom of Eating Flesh and Blood.

By THO. TRYON, *Student in Physick, and Author of* Pythagoras's Mystick Philosophy Revived, *wherein the Mysteries of Dreams, Visions, Angels and Spirits, are unfolded, and their secret Communications to Mankind.*

LONDON, Printed for *John Salusbury*, at the *Rising-Sun* in *Cornhil*, 1696.

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and awakened into the Life of them; A Painter that would draw a Rose, though he may flourish some likeness of it in Figure and Colour, yet can never paint the Scent and Fragrancy; or if he could draw a Flame, he cannot put a constant heat into his Colours: All the Skill of Curning Artisans and Mechanicks, cannot put a Principle of Life into the most Exquisite Statue of their making; Men and Books may propound some Directions to us, that may set us in such a way of Life and Practice as in which we shall at least find it within our selves, and be experimentally acquainted with it, but they cannot teach us Virtue like a Mechanick Art or Trade; no, no, there is a Spirit in Man, and the Inspiration of the Almighty giveth this Understanding, but we shall not meet with this Spirit any where (though it be near to every one) but in the way of Obedience, therefore whatever Rules or Advices thou meetest with here, of the truth of which thou art convinced, immediately up, and be doing, put in practice, and continue therein with Constancy and Resolution, and then thou shalt be able to taste and feel, and witness the Excellency thereof, not from any Words, but from the Evidence of their own Souls, and so become capable and disposed to entertain the rest and other more sublime Virtues.

Despise not the Rules for promoting Health and Temperance, the ways of God and Nature are plain and simple, but mighty in operation and effects; the Body is as an Instrument to the Soul, and being out of Tune, no harmony can be expected in the Microcosm. The Curious may expect these Axioms should be more methodically placed, but as I wrote them down as they sprang up in my Mind, so I have observed Poesies,

That

To the Reader.

That a careleſs mixture makes the whole more pleaſant to the Eye and Radolent, then if every ſort of Flowers, and fragrant Herbs, were put together by themſelves. Read and Practice, turn thy Eyes inwards, and wait at Wiſdom's Gates; ſeparate thy ſelf from the Ways of the Multitude, and the Lord, from whom alone proceeds every good and perfect Gift, give thee Underſtanding in all Things.

Farewel.

Wiſdom's

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THE AUTHOR TO THE READER WISHETH Health and a Sound Mind.

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AS I have on several Occasions endeavoured to Recommend those most necessary Virtues, Temperance and Sobriety, to the practice of Men, and to inform them (according to that Talent I have received from the meer Grace and free Bounty of the Lord) of the Things that appertain to their Peace; so though many of these Aphorisms, or the Substance of several of them, may be found occasionally dispersed in several of our Writings, yet I thought it

it might not be unuſeful to ſome to preſent them altogether, and hope by the Bleſſing of the moſt High, theſe plain ſhort Mementoes may yield ſame Fruit to thoſe that ſhall peruſe them, if they come prepared with Minds to receive Truth in the Love thereof, and practice what their own Conſciences cannot but inform them is their Duty.

For this is the Method our Saviour preſcribeth his Diſciples, to come to the right knowledge of Divine Truths, viz. *by the doing of God's Will.* He that does my Fathers Will (*ſaith he*) ſhall know of the Doctrine whether it be of God or no; *he is a true Chriſtian indeed, not he that is only Book taught, but he that is God taught, he that hath an Unction from the Holy One,* (*as the Apoſtle calleth it*) *that teacheth him all Things. I confeſs Ink and Paper can never make us Chriſtians, can never beget a new Nature, or a living Principle in us, can never form Chriſt, or any true Notions of Spiritual things in our Hearts, the Goſpel, that new Law which Chriſt delivered to the World, it is not meerly a Letter without us, but a quickning Spirit within us; Rules, Maxims, or Directions, could never yet, of themſelves, beget the leaſt glimpſe of true Heavenly Light, the leaſt Sap of Saving Knowledge in any Heart, all this is but the Grabling of the poor dark Spirit of Man after Truth, to find it out with his own endeavours, and to feel it with his own cold and benumm'd Hands; Words and Syllables, which are but dead things, and cannot poſſibly convey the living Notions of Heavenly Truths to us; The ſecret Myſteries of a Divine Life of a meer Nature cannot be truly underſtood, except the Soul be kindled from within,*

and

Wiſdom's Dictates:

OR,

APHORISMS

Phyſical, Moral, and Divine, &c.

1. THE firſt ſtep to Wiſdom is to know thy ſelf, the Conſummation of it, to know God thy Creator.

2. Nature is the Art of God, or that Diſtinct Property wherewith he hath endued every thing in the Univerſe.

3. There is not a greater Note of Folly than to be Ignorant of the true Value and Knowledge of the Things that are.

4. Therefore follow not the Opinions of the Vulgar, for they generally ſlight and deſpiſe things precious and excellent, and admire things vile and pernicious.

5. Take not the Name of thy Creator in thy Mouth, except thou haſt ſome inward Senſe of his wonderful Power, Virtue, Strength, Beauty, and Majeſty, and that he is the All, the Suſtainer and Preſerver of thy ſelf and all Beings.

6. Honour not the Sepulchres of the Saints and Wiſe Ancients, and at the ſame time Stone

the preſent Prophets that appear in the ſame Spirit of Wiſdom.

7. Impriſon thy Tongue leſt it impriſon thee; Nature knows it was an unruly Member, and therefore barrocadoed it in with Teeth, and for one Mouth gave us two Eyes, two Ears, two Hands, to teach us, that our Buſineſs ſhould be to ſee and hear, and do good Actions, rather than only to talk of Wiſdom and Goodneſs; and the Heart to remain in the harſh Fire, and under the operation of the divided forms of Nature.

8. 'Tis not Words but Things, not Names but Reaſon, not Reſemblances but Realities, not Sublimeties but Simplicities, that the Sons of Truth doth ſeek after.

9. Seek not the ſplendid Drudgeries, or high Places and Offices of this World, for they often draw the Soul into Perdition, and the Body into Diſtempers.

10. Entertain Charity, and ſeek Peace with all Men, and be helpful to thy Friends, and kind to Strangers, but love and do good even to thy Enemies, for otherwiſe thou doeſt but uſurp, not deſerve, the Name of a Chriſtian.

11. Lye not for Gain, nor never let Intereſt ſo byaſs thy Underſtanding and Mind, as Juſtice cannot ſtand upright.

12. Give the Lord Praiſes for all things, becauſe he is the Fountain of all things.

13. Boaſt not of thy own Acts, though thou doſt exceed in Arts or Sciences, but conſider whatever thou canſt do more than thy Neighbour, is the Gift of the Lord, and not thine; be not therefore proud of that which is none of thy own.

14. Know

14. Know that Satisfaction is the greatest Riches, and Content the only thing that makes Men Happy.

15. A little supports Nature's Wants, but the whole World cannot satisfie a Wanton's Desires.

16. Think not therefore those only Happy that have great Possessions, for as little supplies the real Necessities of a King as of a Beggar.

17. Riches and Honour will not satisfie the Mind and Soul of Man, because there is no Simile between them; every thing must have its own Food, or else that groans and dies; that which is Incorporeal, must have Incorporeal Food.

18. For as the wants of Nature cannot be enlarged equal to Mens Riches, so neither can their Pleasures be augmented without doing Nature an injury.

19. Riches are commonly Snares, therefore rather to be shunned than greedily sought after, except it be to do good, and to support the Poor and Needy.

20. What advantage is it for a Man to be worth 10000 *l. per Annum*, except he could Eat and Drink proportionably, and lengthen out all sensible Pleasures accordingly, and if he could, it would but make him the more a Beast, and render him uncapable of enjoying the true Pleasures in this World, and Eternity.

21. Therefore always entertain in thy Microcosmical Castle those three grand Friends of Mankind, Humility, Patience, and Temperance.

22. Whenever you Eat or Drink, *Do it* (saith Wisdom) *in Remembrance of me*; that is, fear my Name, and submit to the guidance of my

Spirit, who will teach the Sons of Wisdom all things necessary.

23. Desire not variety of Meats nor Drinks, for fear the Soul be overwhelmed in the dark Clouds of Wrath and Sorrow.

24. Eat not to dulness, for that is a token of Gluttony, and a fore-runner of Diseases.

25. Delight not in Meats and Drinks that are too strong for Nature, but always let Nature be stronger than your Food.

26. Prolong not the Pleasures of the Palate by improper mixtures, or wanton Sauces, beyond the necessities of the Stomach, for whatsoever is superfluously received is a burden to Nature, and the Seed-Plat of Diseases.

27. Eat not before your former Food be concocted, if you wou'd avoid Crudities and varieties of Distempers.

28. Moderate Fasting is a most excellent Physician both for the Body and Mind.

29. Do not Eat or Drink any thing that is hotter than your Blood, except in a Physical way, for fear left you infect the Fountain of Life with a Scorbutick Humour.

30. Apply your selves to Wisdom, that you may find out the right proportion of Meats and Drinks. and observe weight and measure in both.

31. Observe proper times of Eating, *viz.* 8 or 9 in the morning, and 3 or 4 Afternoon.

32. Let your Food be simple, and Drinks innocent, and learn of Wisdom and Experience how to prepare them aright.

33. Delight not your selves with ill Customs, rather suspect all that you see commonly practised, for the multitude is the Master of Errors, and the Tutor of Fools.

34. Moderate Hunger cleanſeth all the Veſſels of the Stomach, makes the Spirits brisk, and puts new thoughts into the Soul, rendring a Man fit to give the Lord Thanks for all his Bleſſings.

35. Remember, that in all your preparations of Food, that you preſerve the moſt ſubtile Eſſential parts, for after the groſs Body is opened and digeſted, the purer Spiritual Vertues are on the Wing, and apt to evaporate, and will ſuffer violence if Care be not taken.

36. Note, that all Meats and Drinks do awaken, nouriſh, and beget their ſimiles in the Body, and their Eſſences never depart, but are Incorporated, and become Eſſential.

37. For the Blood, Spirit, Senſes, Diſpoſitions, Inclinations, and whole Complexion of the Body, and Faculties of the Soul, becomes better or worſe according to the Nature, Simplicity, or the contrary of Meats and Drinks, which is moſt clear and manifeſt in the Milk of Cows, Butter, Cheeſe, Fleſh, and Herbs, the Goodneſs and the Contrary is according to the Food, and all Herbage as the Land is, better or worſe, and Compoſt laid thereon.

38. Obſerve to take Food proper for every Seaſon, for Winter requires ſtronger, harder, and more drier Food than the Summer, as alſo more Succulent; the Spring Food's of a middle Nature; in the Summer let your Foods be light of digeſtion, as various ſorts of Milk, Meats, Gruels, Herbs, Bread and Butter, Bread and Oil, Bread and Reaſons, and the like; and have a care of your Health in *Auguſt*, *September*, and *November*, eſpecially as to quantity and quality, for then is moſt danger of Sickneſs and Surfeits.

39. Refrain at all times such Foods as cannot be procured without violence and oppression.

40. For know, that all the inferior Creatures when hurt, do cry and send forth their Complaints to their Maker, or grand Fountain whence they proceeded.

41. Be not insensible that every Creature doth bear the Image of the great Creator according to the Nature of each, and that he is the Vital Power in all things.

42. Therefore let none take pleasure to offer violence to that Life, lest he awaken the fierce wrath, and bring danger to his own Soul.

43. But let Mercy and Compassion dwell plentifully in your Hearts, that you may be comprehended in the friendly Principle of God's Love and Holy Light.

44. Be a friend to every thing that's Good, and then every thing will be a friend to thee, and co-operate for thy good and welfare.

45. Refrain all manner of Robustick Sports and Plays, for fear of being precipitated into wrath and violence.

46. Give no place to Idleness, but use Lawful and Innocent Exercises.

47. Forbear Riding, except it be on necessity, but use Walking, and going on Foot, for such Exercises do propagate Health, Strength, and Agility of Body and Mind.

48. Refrain Hunting, Hawking, Shooting, and all violent oppressive Exercises, and instead thereof, spend your spare time in Gardening, Planting, and Cultivating the Earth, which will afford both an innocent Pleasure and Profit to Body and Mind.

49. Lend not an Ear to Tale-bearers, nor please your selves with the Company of Backbiters,

biters, for they are great Evils, and hard to be Cured.

50. By Abſtinency a Man can extinguiſh Exorbitant Deſires, as a raging Fire is abated by withdrawing of Fuel.

51. Therefore when your Inclinations leads you to any Evil, or which is contrary to Reaſon and Temperance, put a period forthwith thereunto, by a firm Reſolution and Promiſe, not to communicate with ſuch things, be it Meats, Drinks, or other things whatſoever.

52. When you look upon, or behold any Fruit, Seed, Grain, Flower, Trees, Graſs, Fountain of Water, Beaſts, or any other Created Being, of the Works of the All-wiſe wonderful God, then caſt your Eyes inward, and conſider the unſearchable Wiſdom, Power, and Strength of the Creator, and learn by an inward ſight of viſible Things, to adore and ever admire the Maker and Suſtainer of all theſe wonderful Beings, and reflect upon thy own weakneſs and inabilities which come on Mankind by Sin, and ſo ſink down into Humility, which is a foundation to all other Virtues.

53. Learn to know God in thy own Soul, and the various operations of Nature in thy ſelf, which will render thee and every one capable to know them; for what is to be known of God, and of the Univerſal Nature, is, (as the great Apoſtle ſaith) manifeſt in Man, not without him.

54. Learn to know from what Fountain all thy Thoughts, Imaginations, Words, and Works, do ariſe or proceed.

55. For every Speech and Action carries the power and ſtrength of its reſpective Principle with it, ſo has a certain natural power to awaken and ſtrengthen its likeneſs, whether in the Good or in the Evil.

56. Remember that all good Thoughts, Imaginations, Words, and Works, proceed from the friendly Love, and holy Fountain of God's Light, or second Principle.

57. But on the contrary, every evil thought, word, and act, takes its Birth from the evil bitter Root, and dark fierce Wrath, or first Principle, in which God is called by the Prophets, a Jealous angry God, and a Consuming Fire.

58. Likewise all kinds of Oppressions, either to Man or Beast, do arise from the same poysonous Radix.

59. Observe the Rules of Silence, for it is a sublime and profitable Virtue, when through Wisdom it is duly regarded.

60. Speak not evil or slightingly of your absent Friends or Acquaintance, or any other, but what you have against, or to say unto any, let it be done according to the Heavenly Rule of Christ, *viz.* Admonish them face to face in friendliness.

61. Judge not those things you do not know or understand.

62. Nor admire Persons or Things that you are ignorant of.

63. Remember that Wrath and Anger are most cruel and inward Enemies, cut them off therefore in the bud, by the Seed of the holy Spirit of the Lord, before they obtain a Substance, or are formed into Words.

64. Much speaking, though it be from Wisdom, is lightly set by amongst Fools, therefore hearken unto your Saviour, and cast not Pearls before Swine.

65. Avoid evil Communications, for they corrupt all even in the Bud.

66. Keep

66. Keep your own Councel and your Friends, be ſlow to ſpeak, and when occaſion requires, let it be with adviſements, and in few Words, as the matter will bear.

67. Remember that Wiſdom is always cloathed in with plain modeſt Garments, and that gaudy glittering Attire is a true ſign of Lenity and Folly.

68. Let all young People, eſpecially the Males, obſerve the Rules of Sobriety and Cleanneſs for the ſake of Virtue, and for the Fear and Honour of the Lord.

69. They ought to avoid the eating of all ſweet compounded Foods, and drinking of ſtrong Cordial Drinks, for ſuch things heats their Blood, irritates their Spirits, ſets open the Gates of *Venus*, putting Nature and all the Properties into an unequal operation.

70. If Men will Feaſt and make Merry, then let their Tables be ſpread and environed with Philoſophical Diſcourſes.

71. Let every one obſerve this good Chriſtian Rule, when he Invites his Neighbours to a Treat, to give them Food convenient and ſuitable to Natures wants, innocent in quality, and not too much in quantity, and then let ſuch caſt up their Accompts, and what is ſaved by Wiſdom and Frugality diſtribute to the Needy.

72. Drink not Wine in Bowls, nor ſtrong Drink to exceſs, for beſides the Sin againſt God, and your own Healths, many Men do at one time ſwallow down as much in value as would ſuſtain many wanting People.

73. Honour thy Creator for all his Gifts, whether Divine or Human; art thou ſtrong, or Ingenuous, or Beautiful, praiſe the Lord for it, 'tis his free and undeſerved Gift.

74. Consider what that Property or Principle is in thee that always leads and invites thee to Good, and condemns the Evil of thy ways.

75. Esteem none so much for their Forms or Ceremonies in Religion, as for Virtue and Well-doing; in comparison whereof, the other is but painted Fire, which gives no light nor heat.

76. For no Religion or form of Worship will move the Principle of God's Eternal Light and Love, but only Obedience to Commandments, and living in the power thereof.

77. Do unto all as thou wouldst be done unto, and cherish what is good in all Men.

78. Virtue hath a secret power in it self, to beget its own likeness and form.

79. Every Word or Speech do carry the power of that Property or Principle that has the upper dominion in the Words or Discourses, and they do awaken and strengthen their Simile in those to whom such Words are directed.

80. Therefore consider and learn from what Property or Principle every Thought and Imagination do arise and proceed, and before they be formed into Words or Actions, present them before the Throne-Angel, or Divine Principle, and let Wisdom judge them.

81. Suffer not your selves to enter into any thing too violently.

82. Remember that all extreams do powerfully attract their contrary; nor can any Inclination continue long, that is fierce or violent.

83. Know that Self-conceit is a Monster, and leads her Scholars into Perdition.

84. Be not over careful for future Things, for, as our Lord saith, *No Man can by his Solicitude add any thing to himself.*

85. En-

85. Entertain Chearfulneſs, and give no place to a ſower melancholy humour.

86. In all things have a ſober and ſecret Hope in the Lord, who only knows what is good for us.

87. Remember that Sobriety, Order, Cleanneſs, and Temperance, does not only fit the Mind for the ſervice of God, but it makes the whole Life full of Delight, and the Body healthful.

88. Marry not an Old Woman for the ſake of Money, or in hopes of being maintained in Idleneſs, for ſhe cannot anſwer the end of Nature, nor for what the Lord ordained it, therefore ſuch Marriages are to be numbred amongſt the greateſt of Sins, as a thing againſt God's Law.

89. Obſerve the good Rules of Temperance and Cleanneſs in your Marriage Bed, that your Off-ſpring may have good Souls, healthy Bodies, and vigorous Senſes.

Rules of Health and Abſtinency for all young People, and others of the Cholerick Complexion, to obſerve.

90. Such as are dignified with this Cholerick Nature, whoſe Fire burns brisk and lively, ought eſpecially to refrain heady Drinks, which heats the Blood, and irritates the original Fire, which do powerfully inflame the property of *Venus*, and ſets open her Gates.

91. Let no ſweet Drinks come into your Bellies.

92. Abandon all Sweet, in which Sugar, Spices, or Spaniſh Fruits are mixed.

93. Be

93. Be ſtrangers to the *Eaſt* and *Weſt-India* Commodities, as Nutmegs, Cloves, Mace, Cinnamon, Ginger, and the like.

94. Keep your ſelf as much as may be from eating fat ſucculent Food.

95. Refrain alſo Foods, in which many things of contrary Natures are mixed or compounded.

96. Be careful the quantity of your Food be not too great, for moſt of this Complexion are free Eaters, and for the moſt part the pleaſure of the Palate in Eating and Drinking, does continue many degrees beyond the neceſſity of Nature.

97. Refrain eating of Eggs and rich Broths; but eat freely of all mean ſimple Foods, as Water-gruel, Herbs, Bread, and the like; alſo Milk as it comes from the Cow, but Fleſh, Cheeſe, Butter, and the like, be ſparing in.

98. Apple-Pies, where there is no Butter in the Cruſt, is a good Food eaten with Butter.

99. Flower and Water, Flower and Milk, Flower and Milk and Water, prepared as we have taught in the *Good Houſwife made a Doctor*, are excellent Foods.

100. Many ſorts of Herbs in their ſeaſons, if mixed and prepared as we have Taught, are very ſuitable Foods.

101. Bread and good Drink eaten alone, without either Butter, Cheeſe, or Fleſh, is a moſt excellent Food; as alſo all moiſt cooling Foods, are proper for all People, but more eſpecially for this Complexion, and young People in general.

102. But remember to eat dry Food once a day, eſpecially in Winter, for then the Air is moiſt, and ſubject to humidity.

103. In the heat of Summer eat Gruels, and other Spoon-meats, as frequently as you will, it hurts not.

104. For in that Seaſon, the Natural heat is not ſo potent as in Winter, or cold Weather, and therefore the Foods ought not to be ſo hard and ſtrong, but more mild and eaſier of Concoction.

105. Accuſtom your ſelf to Order, and it will become eaſie.

106. Uſe Exerciſes that are gentle, eſpecially in the Morning before you Eat or Drink, for one Hour or two.

107. Take example from Wiſe Men, and not from Fools.

108. Gaze not on the Multitude, but turn thy Eye inward.

109. Be diligent, and learn the Nature of Things, and to know their intrinſick Virtues, eſpecially of thoſe Things you Eat and Drink, becauſe the Great Creator hath endued all things with a certain Power to beget their Similies in the Body and Mind, for the Body and Spirit of every Man is daily Generated, made and ſuſtained by thoſe things he Eats and Drinks, and their Eſſences departs not from him, which is a point highly to be conſidered.

110. Be your own Cook, and truſt not a Blind Man to prepare your Food.

111. Be able to give a Reaſon for all you do, for Tradition is a blind Guide.

112. Eſteem not a thing becauſe a Friend did it, but learn to have Eyes of your own.

113. Say not in your Heart, that my Grandfather, Father and Mother, did ſo and ſo, and I believe they were as wiſe as you, and therefore I will do ſo too, for ſuch Sayings

ings are Tokens of ſtubborn and incurable Folly.

114. Keep a proper weight and meaſure in all things.

115. Refrain the frequent company of Women, eſpecially ſuch as have outlived Shamefac'dneſs.

116. Water is the moſt kindly and natural Drink, eſpecially for all young People.

117. Frequent not Alehouſes nor Taverns, nor let your Voices be heard in any ſuch places, except upon urgent occaſions.

118. Spend your leiſure time in Reading good Books, for they beget the Image of Virtue in them that peruſe them.

119. Meditate on the Law of the Lord, and the wonderful Things that are, as you are about your occaſions, and the good Genius that the Lord hath granted you, ſhall open ſuch Myſteries as you are capable of.

120. Be diligent in Exerciſe, ſpend no time in waſte, for Idleneſs is the Mother of many Miſchiefs.

121. Conſider the Heavens, the Sun, Moon, and wonderful variety of Stars, all buſie in that Motion and comely Order, that the bleſſed Creator ſet them in the beginning.

122. Look upon the Earth, and the vaſt variety of its Product, all is in a comely Order, every thing putting forth its Virtue in harmony, without grudging or envying the beautiful form of each other.

123. Suffer not therefore thy cholerick Fire to burn ſo furiouſly, but allay it with the ſweet Influences of the Waters of *Shiloch*, or the Love and Light of the Lord that enlightneth every one in a meaſure.

124. Con-

124. Consider that Passion is thy greatest Enemy, stand still therefore when thou feelest such Fires begin to kindle, and take Wisdom to thy aid.

125. Be not too quick in speaking or answering a Question, but remember that your Fire burns fierce; make a pause therefore, that you may speak and answer with Wisdom.

126. Do not entertain high or proud Thoughts of your self, or your own doings.

127. Despise not thy Inferior, for you are both made of one and the same Matter.

128. Suffer not dark and melancholy Thoughts to perplex your Soul, but consider the Cause, and how by Wisdom to prevent and cut them off in the bud.

129. Neither be affrighted at terrible Dreams or Visions, but consider the Root, and what Property of the Sevenfold Nature do carry the upper Dominion in your Complexion, and endeavour to moderate it by Wisdom and Order, for all such Dreams and Visions arises and proceeds from the dark Root.

130. Art thou subject to the Head-ach, Vapours, or the like, then be moderate in Exercise, and take such gentle simple Meats, both in quantity and quality, which may allay such disorders, for there is greater power in Food and Drink than most imagine.

131. Wound not thy Self with thy own Arrows by imagining Mischiefs, which perhaps may never happen, nor bring thy Soul into Sorrow for that which is above thy power to help.

132. Consider that God doth all things by his wonderful Providence, therefore Fight not against him.

133. Take

133. Take not the Death of Friends, Children, and the like, too deeply to Heart, for it is the Will of God, in whose good pleasure are the issues of their own Lives; nor canst thou thy self preserve it one Hour, but must bow to that Great Hand when thy appointed time is come.

134. Moderate thy Passions therefore by Wisdom and sound Reason, and suffer not thy Soul to be captivated in the House of Mourning and Sorrow.

135. Give off all hard Labours before your Spirits are too much spent or wasted.

136. Be cautious how you Drink any kind of strong Drink, for they are an Enemy to your Constitution, and increase Diseases.

137. Be content, and use your self to all mean and simple Foods, as Water-gruel, Bread and Butter, various sorts of Herbs, both boiled and raw, sundry sorts of Food made of Milk, Fruits, Apple-Pies, and the like.

138. Raw Eggs, with Bread, is an excellent Food, it being the best way of eating them; a little use will render them very pleasant.

139. Mild Ale, and Mild Beer, are the most simple Drinks, except Water, which if used from Childhood, exceeds all other, especially for the Female Sex.

140. Art thou troubled with Coughs and Stoppages of the Breast, or Phlegmatick gross Humours, then use gentle and proper Exercises, sometimes on high Plains, and at other times by Rivers sides; also all sorts of Field-imployments.

141. Let your Cloathing be moderate, your Beds clean, sweet, hard, and your Rooms airy.

142. Let

142. Let your Food be ſimple Water-gruel, eaten only with Bread, and ſeaſoned with Salt, cleanſeth the Stomach and Breaſt.

143. Flomery and Boniclabber eaten only with good well baked Bread, are moſt excellent Foods to allay and prevent ſuch Diſeaſes.

144. Eat Bread plentifully, and ſometimes Butter, with good Ale; but refrain Fleſh and Fiſh.

145. Be ſparing of eating of Cheeſe and Butter, and all ſorts of fat Foods, for they obſtruct all ſuch People, and increaſe their Diſeaſes.

146. Eat Herbs frequently, eſpecially raw with Oil, Vinegar, and Salt, or with Bread and Butter, Vinegar and Salt; they cleanſe and free the paſſages, and cauſe long windeneſs.

147. Raw Eggs, with Bread, are alſo a very good Food for this ſort of People to make whole Meals of.

148. Be moderate in the quantity of thy Food, which will abate the Humours, fine the Blood, and render the Spirits brisk and lively.

149. Keep your proper times of Eating, and remember that you do neither Eat nor Drink between Meals.

150. Follow this regular courſe of Diet for ſix or eight Months, with conſtant and firm Reſolutions, and you will certainly find an alteration to your Hearts content, for you will become brisk, lively and ſtrong, able to perform all kinds of Exerciſes with far more eaſe and delight than before.

151. Art thou troubled with the Stone, then drink Water for a conſtancy, and eat all mild and friendly Foods, as Water-gruel, with Onions,

Onions, Leeks, Garlick, or Dandelion infused in it, according to our Book, Intituled, *The Good Housewife made a Doctor.*

152. Eat all mild moderate Herbs that are of a cooling Nature, both boiled, and sometimes raw, with Bread, Butter, or Oyl and Vinegar.

153. Eat good store of Bread; nay, live a Week, two or three, with Bread and good Ale, Water-gruel only made after our Directions, in the Book Intituled, *Monthly Observations of Health.*

154. Refrain all salt sharp Foods, as Cheese, Flesh, Fish; which latter may with advantage be wholly left off.

155. Abandon all Foods in which any kind of Spices, Sugars, or other sweet things, are mixed.

156. Are your Children afflicted with the Rickets, Blotches, Boils, Scabs, or Leprous Diseases, then give them good tendance, and let all their Linnen, Woollen, and Beds, be kept very clean and sweet.

157. Let their Bed-Cloaths and Apparel not be too hot, but moderate, and have a special care, that they do not exceed in the quantity of their Food.

158. Let their Foods be clean, as thin Water-gruel with Bread and Salt, but not Butter, Fruit, Spices, nor Sugar in it, for all such things are pernicious, and increase such Diseases.

159. Raw Milk and Bread, after it hath stood five or six hours or more, as is mentioned before; also Milk, Water, and Flower, season'd with Salt, Flomery and Bonny-clabbor, are rare Foods for them.

160. Let

160. Let them eat good ſtore of Bread, and drink ſmall Ale.

161. Uſe them to eat raw Sallets ſeaſoned as aforeſaid, but remember that they do not meddle with Fleſh nor Fiſh, and eat both Butter and Cheeſe very ſparingly; for ſuch things increaſe their Diſeaſes.

162. Let them not eat Water-pap, Sugar-ſops, or the like; but Bread ſoaked in good Water, is an excellent cleanſing and moſt grateful Food, for moſt, or all Children, eſpecially for ſuch diſtempers.

163. If they Suck, let their Mothers, or Nurſes, obſerve the like order and temperance in Meats, Drinks, and Exerciſes, which being obſerved, will either prevent ſuch Diſeaſes, or cure them.

164. If thou art in a waſting Conſumptive condition, then I refer thee to the practice of theſe Foods ſet down at large for that purpoſe, in our *Good Houſewife made a Doctor*.

165. Thoſe that would prevent and cure the Gout, may proceed a great way towards it, if the before-mentioned Rules be obſerved; and for young People that are ſubject to Bleeding, the ſame will prevent, or remedy it.

166. The like abſtinency from ſuperfluity and unclean Foods, and ſtrong Drinks, and uſing proper Labours and Exerciſes, are the only means, under God, to prevent all ſorts of Fevers and Agues, by cleanſing the paſſages from evil Juices and ſuperfluous Matter; it alſo thins the Blood, and makes it Circulate, freely generates pure briſk Spirits, whence proceeds good Diſpoſitions, and clean Inclinations, making the Body ſtrong and powerful, and the Mind, and all the Senſes, fit for the Study of Wiſdom and Virtue.

167. There-

167. Therefore let none disdain this simple Child-like way of Living, and Self-denial, before they have either well considered, or put these Rules into practice.

168. But it is the custom of the multitude to Read by rote, and judge without Experience, so fond they are of their Master and Tyrant Tradition.

169. Know this for a certain Truth, that Temperance and Self-denial are the Champion-Virtues of a Christian.

170. Therefore remember to be moderate in Eating and Drinking, especially Eating, since (tho' not esteemed so) it to most is really one of the most difficult and hardest Duties for a Christian to observe.

171. So rare it is that any escapes free of those Natural and Insinuating Evils of Intemperance, in Meats and Drinks, and so few that do by Experience and Practice, know, and are sensible of the Excellency of Temperance, and the advantages it brings to the Body; and more especially to the Mind, and all the Intellectual Powers of Nature.

172. The Thoughts and Words of Men are Threefold, and are all generated and framed by a Threefold Spirit; one of which is always predominant in each Thought, Word, and Work.

173. The first is the Original dark Principle or Property of the Fire, whence all Passion, Wrath, Envy, and Revenge, do proceed, being the Root of all Life and Motion; and if this Property do predominate in a Man's Soul, it is both dangerous and pernicious.

174. The second Property or Principle is the most gracious, friendly, amiable Love and Light, *viz.* a Spark of that Holy Word that hath

hath made, and do always make and generate all that is made; which the Man of God saith, enlightens every Man that comes into the World, which our Lord Christ calls the Talent, and some the Conscience.

175. Now from this good Principle do arise and proceed all good Thoughts, Meditations, Words, and Works; it is the Witness that Condemns in every Man the evil of his way, and Judges them, and leads Men out of evil into good, and by its friendly Influences and Counsel, it mightily endeavours to allay all the furious, harsh Passions, Pride, Vain-glory, Covetousness, Envy, Back-biting, Fighting, Killing, and all Violence, which do proceed from the dark Original, or unregenerated Principle, or wrathful Nature; and is the Blessed Genius that leads and teaches all its Followers the ways of Wisdom and Virtue.

176. The third Principle or Property is the Spirit of this World, whence do arise and proceed all mixed Thoughts, Words, and Works, which are both Good and Evil; but when this Spirit is joined to the first Original Principle, or harsh Fire, then all is Poysoned, and such are subject to all vain idle Jesting, Jearing, Scoffing, mixed with all kinds of Wantonness, and wicked Discourses, as also such as are between Jest and Earnest; and all Plays and Games, and whatsoever do tend to Vanity and Lenity. But more especially, as is said before, when such shall be joined to the Principle of Wrath, then such become of Evil Cunning Natures, and subtle Inclinations, having two Faces, *viz.* Good with the Good, and Evil with the Evil, and are of very pernicious Dispositions; who-

whoſoever is found in this fault, as many thouſand are, it goes very hard with them, and their Souls are beſet with a great company of Enemies both within and without.

177. So that every Man doth ſpeak from a threefold Spirit or Property, and which ſoever hath gained the Dominion, that forms his Words, but the Will is the *Primum Mobile*, and governs the Principle, and therefore in which ſoever it immerſeth it ſelf, that Property obtains the higheſt degree in the Thoughts, Words and Works; for this cauſe Men can, at one and the ſame time, ſmile and frown, be angry with one, and friends with another, and be offended at one thing and not at another; but ſome Men do ſuffer their Deſires and Wills to enter ſo deeply into the firſt principle of fire, in their Paſſions, that they are angry with all the World, and all things they have to do with, all their Fires are ſo poiſonous and fierce.

178. The ground and true cauſe of this, every one ought to learn and be ſenſible of, and to call all his Deſires into the ſound Principle; for as a Man's chiefeſt Enemies are thoſe of his own Houſe, and his greateſt Friends dwells alſo in himſelf.

179. Therefore learn thy ſelf the operations of thy own Nature, and follow the middle way and good Genius, for that will never lead thee to Evil, but to all Good, and make thee a friend to God, thy Self, and thy Neighbours.

180. The proper way to obtain this great Good and high Calling, is Separation and Self-denial, to follow the voice of Wiſdom, and not regard the Multitude nor their Cuſtoms.

181. For every degree of Separation and Self-denial, does teach Men ſome Virtue and true

Know-

Knowledge, and prompt the Intellect to ſome new or excellent Notion in God's own way.

182. The continual preſſing on in Self-denial and Temperance, does not only ſtrengthen the Soul, but it attracteth the Angels, and the ſweet Influences of Orion, and the Pleiades, and all the Heavenly Hoſt.

183. For, as Chriſt ſaith, the Angels of God do mightily rejoyce at the Repentance and Return of a Sinner.

184. Fear not therefore, but ſeparate thy ſelf from all Beaſtiality and Senſual Appetites, both in Meats, Drinks, Words, and Works.

185. Hearken unto Wiſdom in this Matter, for ſhe will lead thee into the ſecret Chambers where there is no noiſe of the Crowd, nor of the Oppreſſions of *Egypt*.

186. Sometimes if thy genius lead thee, deny thy ſelf of all things that proceed from the Animal Life, as Wiſdom ſhall direct thee, *viz.* from Fleſh, Fiſh, Butter, Cheeſe, Milk, Eggs, and the like, and live on Bread only, and ſimple and harmleſs Gruels, and let no Conſiderations of what others will think, hinder thy perſeverance therein.

187. But when Wiſdom gives thee leave, then return to thy ordinary Food, as Bread and Butter, Cheeſe, Milk, Eggs, and the like.

188. Such ſeparation from the Animal, Beaſtial, and Savage Nature, and all Foods that proceed from thence, and to be contented with innocent Vegetations, do increaſe both Humility and Humanity, and make the Body clean, chaſte, and healthy.

189. Talk no longer of Self-denial and Separation, but enter into it in good earneſt, for the Lord has perpetual regard to the Souls that are warm in their Affections and real. 190.

190. Awake, awake, all you that sleep in Uncleanness, Gluttony, and Intemperance, or else do not dare to call your selves any longer Christians.

191. For the true Life of a Christian consists in Love, Mercy, Purity, and Separation from Evil, and Mortification of Lusts, and Self-denial.

192. And whosoever doth with Faith, Earnestness, and Prayer to the Lord for his assistance, and continue in the paths of Virtue, and separation from Evil, shall be happy in this World, and Crowned with Eternal Bliss. *Amen.*

193. The reason why most Men fear to dye is, because they have not obeyed God, and lived in simple Natures Path.

194. Whereas he that lives in the simple Law of God and Nature, is not only freed from common fears, but Death it self is not terrible unto him.

195. Sin against God and his Law in Nature cannot be pass'd by, except Men repent, and acknowledge, and forsake them.

196. Sin against Men are blotted out no other way but by Repentance, Retaliation, and Acknowledgment, for that is the great Law of God in Nature.

197. Be at Peace with all Men and Creatures, and all things shall have Unity and Peace with thee.

198. Be free, and speak the Words of soundness, that thy Companions may not go away untaught.

199. Get proper Furnitures against the day of Death, that thou mayest be defended against the Evil Genius.

200. Forget

200. Forget not that the good Angels of the Lord are Miniſtring Spirits, ready to aſſiſt all that fear him, and deny themſelves of the Worldly Vanities.

201. They accompany them by Day, and viſit them by Night, and manifeſt the Myſteries both of God and Nature.

202. But Evil Angels are always ready, and prompts Men to Evil, and powerfully draws thereunto by Simily; for every like begets its likeneſs both in the Good and Evil.

203. Be ſerious, and conſider the Nature of thy Dreams and Viſions of the Night, and from what Property they take their Birth; ſo mayeſt thou judge what Genius attends thee, and alſo what Property has the upper dominion in thy Soul.

204. There is an hidden Myſtery in all things, and nothing comes by chance, as ſome vainly imagine; ſince therefore there is a Cauſe for every thing, eye the Myſtery.

205. Conſider thine own high Graduation, how that thou art the Image of God.

206. Therefore believe that Wiſdom can, and is able to teach thee all things convenient and ſuitable to thy Degree.

207. Be vigilent in the Study of thy ſelf, and the Myſteries of thine own Nature, and thou ſhalt as certainly obtain Wiſdom, as a Young Man ſhall a common Trade, if he do incline and take pains therein.

208. For all things are brought to maturity through deſire and ſeeking, the Will being able, when ſtrong, to make ſomething where nothing is.

209. Conſider the great Myſtery of thy Soul, that Eternal Fire, the Original of Thoughts, and

the innumerable Company of Imaginations, which can penetrate all things, and are ſwifter than the Wind; ſo that near and afar off is all alike to them.

210. Know alſo, that this Inviſible Eternal Spark, as it is an Image of its Creator, ſo it is always in motion, and as active when the Body and Senſes are aſleep as in the Day; from whence proceeds Dreams, for that which is Eternal ſtandeth not ſtill.

211. How ſtrange then, and yet how true it is, that this Excellent Dignified Creature, Man, ſhould be the grand Trouble of the World, and the Enrager of all the Elements.

212. For from whom proceeds Tumults, Wars, Noiſe, Killing, Fighting, Oppreſſion, Violence, Diſorder, Hatred, Malice, Backbiting, Jearing, Scoffing, Vain Plays, and all kind of Evil, is it not Man that is the Author and Actor of all theſe Tragedies?

213. For he having deſcended, and throughout his depraved Will, entred into the firſt Principle, or fierce Wrath of God, and the Savage Nature of this External Principle, has thereby ſubjected himſelf to every inferior thing, and becomes the loweſt and moſt miſerableſt of Mortal Creatures.

214. Therefore look about, and into thy ſelf Man, and ſeriouſly conſider the Cauſe of this thy Degeneration.

215. In the next place, apply thy ſelf to the Voice of Wiſdom, *viz.* to thy Redeemer Jeſus Chriſt, that came to ſeek and ſave that which was loſt.

216. Draw near with thy Will and Deſire unto him, to be guided by his Holy Spirit, to learn of him, and to be Obedient unto his Voice.

217. H

217. He alone gives Bread to the Hungry, and Eaſe to the Weary, He will give and teach thee all that is wanting, and reſtore what thou haſt loſt.

218. His Yoak is eaſie, and his burden is light, from this Divine Fountain flows Rivers of living Waters, let all drink freely, which will infallibly cure them of all their old deſperate Diſtempers.

219. As thou increaſeſt in Knowledge, remember that thou doſt increaſe in Obedience, Separation, and Self-denial, or elſe thou ſhalt increaſe in Sorrow, as the Wiſe Man ſaith.

220. Reveal not thine own ſecrets, nor thoſe of others committed to thy Breaſt.

221. Make much of the Wiſdom the Lord hath endued thee with, and caſt not thy Pearls before Swine.

222. Count not thy Blood that runs in thy Veins better then thy poor Neighbours, for God made both of one Lump, and all proceed from one Stock.

223. Conſider, and let it dwell upon thy Mind and Underſtanding, that nothing makes Man acceptable before his bleſſed Creator, but only Virtue and Obedience to his Commandments.

224. As to the Things and Goods of this World, Death equals all Men.

225. When thou ſeeſt Lame, Crooked, Deſpiped People, or ſuch who labour under any cruel or loathſom Diſeaſes, let it not only move pity and compaſſion, but in a ſpecial manner give the Lord hearty Acknowledgement of his wonderful favour, that he has not made thee

226. Take not ſo much care to get Money, as to ſpend it well.

 227. Con-

227. Consider, that he that spends Talents daily, must use ways to get them, which being oftentimes unjust prove hazardous to the Health both of Body and Mind.

228. He that has attained the true knowledge of himself is very rich, and knows as his wants are but small, so they are very easily supplied.

229. After hard Walking, or tedious Labours, or any kind of Exercise that has exhausted your Spirits, remember to Rest before you Eat or Drink.

230. But if there be a necessity of Eating and Drinking, do it sparingly, and of Foods of easie concoction.

231. Much talking for weakly People, and upon weariness, is injurious to Health.

232. Silence does wonderfully recover the Natural Spirits, and beget appetite, and gives many advantages to the Mind.

233. Eat not in a morning before you Labour or Travel, or if you do, let it be things easie, and in small quantity.

234. But when you Labour or Travel, remember to Eat and Drink before your Spirits grow flat, or are wasted, or else you hurt Nature, and procure Diseases.

235. After long Fasting or on great Stomach be sure to observe the Rules of Temperance and Proportion, and beware then of too great a quantity, which at such times is very apt to fall upon a Man, and insnare him into heaviness and indispositions.

236. He that considers the power of Simpathy and Antipathy may avoid many Inconveniencies.

237. Be friendly to all things, for by Love every thing is attracted and made better.

238.

238. But Violence and Oppreſſion do not only ſeparate Man from his Creator, but alſo from the Good in all things, and Increaſeth Enmity.

239. Art thou a Perſon Saturnine, Sower, Melacholy, Dogged, Envious, and ſubject to ſuſpect Divine Providence, then turn the Eye of thy Mind inwards, and hearken and learn of Wiſdom, that thou mayeſt withſtand this Evil Genius by Faith in God, and following Wiſdoms Voice.

240. Art thou a Martialiſt, Proud, Fiery, and Paſſionate, then allay thoſe Storms by the meek and gentle Influences of Wiſdom, and ſtand ſtill, and hear what the Lord will teach thee.

241. Art thou a Jovial Perſon inclined to Religion, have a care thou doſt not diſallow that in others that thou doſt allow in thy ſelf.

242. Art thou a Venial Perſon inclined to Plays, Games, Dancings, lewd obſcene Muſick, and Women, then call upon the Lady Faith and Prayer for ſtrength, and embrace Temperance Sobriety, and as much as in thee lies avoid the ſight and company of lewd and petulent wanton Women.

243. Art thou a Mercurian, apt to ſpeak much, and to little purpoſe, to boaſt and lie, and unfixed and irreſolute in thy thoughts, call upon the Lord for Wiſdom, who will teach thee both Wiſdom, Silence, and Stability.

244. Art thou under the government of the Moon, and ſubject by inclination to Revelling, Swearing, Drinking, and all kind of Wantonneſs, then turn towards Wiſdom, and pray againſt theſe Vices, and alſo oppoſe them by all the contrary Virtues, as Silence, Temperance, Self-denial, and the like.

245. Such whoſe Labours and Exerciſes are

but little, and whose Lives are sedentary, ought to remember that their Meats and Drinks ought to be proportionable, *viz.* more mean and simple then those that labour hard, but the quite contrary is now a-days practised, which brings upon them many great mischiefs.

246. Art thou a poor Man, and hard Laborious, then forget not Frugality and Temperance, which if embraced, will chear and comfort thy Heart, and make thee as rich as a Prince, and both sufficiently supply thy Wants, and ease thee from immoderate Labour of Body, and care of Mind. See our Book, Intituled, *Wisdoms Call, or, a Dialogue between Sophronio and Gulosо*, where this is demonstrated at large; and that the great Wants poor People suffers, and the hard Labours they undergo is chiefly through their want of Wisdom and Temperance, a discreet choice of Foods.

247. If Men did take but half the pains in the Study of Virtue and Wisdom, as they do to obtain the perishing Goods of this World, they might be Crowned with Temporal and Eternal Happiness.

248. Art thou a Man of an Estate, remember that thou art but God's Steward, therefore do good to the Needy, and let thy Farms, such a Pennyworth, that thy Tenants may comfortably live, and pay the Rent with chearfulness of Heart, so will their Souls bless thee, and thou shalt be rich both in Time and Eternity.

249. Art thou a Husbandman or Farmer, then shew mercy and compassion to all thy Servants, and also to thy Beasts, by whose Labour thou art sustained, and thy Fields shall be fruitful, for Mercy powerfully attracts the Divine Bounty, and sweet Influences of God, and his Handmaid Nature.

250. Art thou an Heir, or doſt thou Inherit an Eſtate gotten by thy Forefathers by Wars and Manſlaughter, or any other kind of Injuſtice, Fraud, or Violence, remember *Gehazie*'s Leproſie ſticks thereunto, and the Curſe is near thee, wherefore do not reſt, nor call it thy Right, before thou haſt made Retalliation or Reſtitution, either to thoſe from whom it was taken, or if they were not known, then by giving moſt part of it to the Poor, ſeeing it is the effects of Violence, and the utter ruine of many Hundreds of poor diſtreſſed People that never offended thee nor thy Forefathers, fail not to make ſatisfaction.

251. Maids and Women that are ſubject to Fumes, Vapours, and Headach, will do well to forbear moſt ſorts of fat Succulent Foods, or of hard Concoction, and particularly all baked Foods, as Pudding, Pye-Cruſt, and likewiſe ſtrong, hard, ſtale, or bitter Drinks.

252. Sudden Frights, Surprizes, Exceſs of Joy, Fear, Love, Hate, Sorrow, are very injurious to them.

253. If your Stomachs be obſtructed or furred, eat Bread and Water-gruel ſometimes with Herbs without Butter, Sugar, or Fruit, or skimm'd Milk and Bread, which will carry the offending Matter downwards, and disburden Nature.

254. Nothing hurts Nature more than too great a quantity of Food, for it powerfully ſends fumes up into the Head, and generates windineſs in all the Body, ſo do all Foods prepared by Fire if eaten hot.

255. Accuſtom your ſelf to eat cold Foods, eſpecially in moderate Seaſons.

256. All ſorts of Wines are pernicious to the Female Sex, except allayed with Water; and yet more miſchievous are all Brandies, or

ether Spirituous Liquors made by Diſtillation.

257. For all Women ſhould remember, that their Natural Heats are much weaker then Men's, and therefore they ought to uſe double the Care and Temperance in the Conduct of their Lives, as to Meats, and Drinks, Paſſions, and Exerciſes, and the like.

258. The ſame Rules Mothers and Nurſes ought to obſerve in their Diet for Children, if they would have them healthy.

259. Obſerve that all Foods contain three forms, properties, or qualities, *viz.* a ſtrong, harſh, poyſonous Fire, either cold or hot, which in all things is the Root of Life and Motion. 2*dly*, A moſt pure friendly property, which is ſweet, Oyly, and Balſamick, a Moderater, or an allayer of all harſhneſs, and aſtringency. 3*dly*, A phlegmy groſs Body, which do cover, hide, or contain in its Bowels the other two, the Holy Trinity is manifeſted in all the three Kingdoms of the Humane Nature, which is a moſt wonderful Myſtery.

260. But in ſome things or Foods the Fathers property in the Fire is moſt potent, and then ſuch are of a harſh, bitter, hot, or poyſonous Spirit, and phlegmatick Body, and of ſtrong, groſs taſte and ſmell, ſubject to Corruption, and therefore ſuch Foods ought in a ſpecial manner to be avoided, and of that ſort are moſt Fleſh and Fiſh, as having loſt all its pure Vertues and Spirits by Death's baneful Stroke.

261. For ſince every ſort of Food begets its likeneſs, and awakens reſpectively their own properties in the Body, Spirits, and Soul, their eſſences never de parts, but incorporates themſelves with the Lifes Spirits, therefore all innocent ſimple

ple Foods, as Herbs, Seeds, Grains, and Fruits, do beſt ſuit and agree with harmleſs innocent People.

262. All inclinations to Meats and Drinks do ariſe from that property that is moſt ſtrongly awakened, or has got the chief dominion in the Lifes Spirit.

263. Thus all Beaſts deſire a Food poportionable to their Natures, as Dogs, Bears, Lyons, one ſort, and Cowes and Horſes another.

264. The ſame is to be underſtood in Men, every thing does naturally and powerfully (though as it were in an inſenſible way) attract unto it ſelf ſuch Food or Matter as is capable to nouriſh its own Body, therefore it is ſaid by the Illuminated *Moſes*, that *Adam* and *Eve* were betrayed by eating; and undoubtedly if *Adam* had continued in Innocency, then innocent Food would have ſatisfied him.

265. Can any thing be more unjuſt or unreaſonable not to do as thou deſireſt to be done unto, thou deſireſt the Lord to forgive thee, then do thou the like to thy Neighbour.

266. Thou deſireſt to enjoy the peace and freedom in the worſhip of God, then deny not thy Neighbour in the like Priviledges.

267. Conſider that thou haſt but a little while to live in this World, and that there muſt be an account given of all things.

268. Think what it is to lie on thy Death-Bed, when all the pleaſure of Life withdraw themſelves, and bid thee Eternally adieu.

269. Then thou wilt be left alone, though thou wert Lord over millions, nor can any force of Armed Men defend thee from that Mortal Stroke.

270. When all thy Acquaintance ſhall fly from thee,

thee, as if they were frighted, and then thou muſt paſs into the Melancholy Shades, and enter upon unchangeable Eternity, where none of thy great Men or Lovers can help thee.

271. Fear thy Creator therefore, and do good in this time of thy Pilgrimage, that thou mayeſt have Treaſures in the World to come, for none can help thee but only the great *Jehovah*.

272. Wait at the Altar of the Lord, and pray that he would open the Gates of Wiſdom unto thee.

273. For Wiſdom and Underſtanding is in the ſecret Chamber, and not amongſt the Multitude.

274. Remember that God is to be worſhipped in Spirit and in Truth, therefore let not forms or outward modes of Worſhip make diviſions between thee and thy Neighbour, provided he be a good Man, that is one that fears God, and loves his Neighbour, and doth good for evil.

275. Be not offeuded becauſe another Man is not like thee, for God is not offended at ſuch unlikeneſs, but our making our ſelves unlike him by Sin, who hath made no two things altogether alike in the World, and we are all the works of his Hands.

276. And moſt true it is, that the Lord hath made all Men to differ and vary as much in their Minds, Inclinations, Diſpoſitions, and Underſtandings, as in their outward face of Body or Complexion.

277. Give grains of allowance to all People that are born, bread, and educated amongſt Turks, Heathens, or other Religions that are ſtrange to us, conſidering, that if thou hadſt been

been educated there, thou wouldst have been as they, and no otherwise.

278. Therefore without despising or hateing them, bless God, that he hath more mercifully disposed of thee under greater Light and Means of Knowledge.

279. God loveth and preserveth all his Creatures, do thou imitate him.

280. God is no respecter of Persons, endeavour to be like him.

281. Be sober and patient, and then be assured that all things shall work together for thy good.

282. Endeavour to keep thy Instrument in Tune, that thy hidden Lute may Harmonize both in the Day and in the Night.

283. Temperance generates good Blood and fine Spirits, whence proceeds calm and equal Inclinations and Dispositions, with good Words and Works.

284. It is the very foundation of all Virtue, and the parent of Humanity and Charity; it attracts the good out of all Things, and potently resists the Evil.

285. It is the Mother of Pity, Compassion and Mercy, gives the opportunity of time and mature Consideration, opposing all Passions and irregular Inclinations.

286. It is the only Friend of Charity, and Enemy of Wantonness; the Nurse of Plenty, and the very radix of a sound and healthy Generation.

287. It eases the Body from hard and sore Labours, the Mind from carking Cares and Perturbations.

288. It makes the Poor Man Rich, and enables the Rich to employ their Substance to the

the Ends for which God intruſted them therewith.

289. As it was Intemperance that ſhut the Gates of Paradiſe againſt Man, ſo Temperance and Order are the only Keys that opens them, and eſtabliſheth him again in Innocence and well-Doing.

290. For Temperance brings Man again near unto his firſt Innocent Eſtate, and fits him to live again in the Garden of Pleaſure, amongſt the innocent Herbs and Fruits, and prepares him for the Conſummation of Happineſs in the Cœleſtial Paradiſe.

291. Know for a certainty, that no Man can underſtand, and ſee into the Myſteries of the outward Principle, or the Nature of Things, but only by the inward Eye and Gift of God.

292. For can any know the true Nature and Operation of any one Thing, but by a continued Practiſe and Experience thereof.

293. For Example; would thou know the true Virtue, and particular Operation of Bread, then Eat that only for a Month, within Drink, *viz.* Ale.

294. Wouldſt thou take Food in a Phyſical way to open and cleanſe thy Body and its Paſſages, or to prevent or help great Coſtiveneſs, or hard binding of the Body, Bread and Drink only for 3 or 4 Weeks will bravely cleanſe and open ſome Bodies.

295. Bread and boild Herbs of various ſorts, Eaten only with Salt, without Butter, will do the ſame in others, for they open and looſen the Belly more powerfully than the former.

298. Bread and raw Milk Eaten for a Month, or Oyl and Bread will do it in ſome People.

297. Bread and Raiſons Eaten for a Week, two or three without other Foods will effect it in others.

298. Therefore let every one make Trial, what agrees beſt with his particular Conſtitution, and follow the ſame for ſome competent time, that he may judge not raſhly, but from Experience.

299. There is nothing in the World can do us good, but God; and therefore give up thy Will unto the guidance of his Holy Spirit.

300. Should Hell its ſelf ſhoot all its Fiery Darts againſt us, if our Wills be Right; that is, if it be informed by, and conformed unto the Divine Will, they then can do no hurt.

301. God will not hurt us; nor wicked Men, nor Devils, cannot hurt us, if we will; nothing but God's Will.

302. Therefore by imbracing the Holy Principle, and hearkning to the Voice of Wiſdom, walking in the Paths of Innocency, with Temperance, Sobriety, Purity, and doing all the Good we can to all, and avoiding Evil and Violence to any of the Creation: Let us endeavour to have our Wills enlarged to the extent of God's own Will, and give way unto the Influences of his Holy Spirit, ſo ſhall we eſcape the Snares of the Evil one, and paſs with ſafety through the Evil day, enjoyning Happineſs both here and hereafter.

303. No Man can ſtand in a certain State of Virtue, except the Soul, thorough Divine Sight, and the power of the Will, re-enter, and continue in the Centre whence it proceeded.

304. The Soul is ſprung from the Father of all Beings, and the true Spirit of the Soul from God's Word, and Holy Will in the ſecond Principle,

Principle, or Sons Property; and therefore its real Eſtabliſhment muſt be in its firſt Ground, *viz.* In the ſecond Principle of Light and Love, without being Centered there, it runs to and through in mere uncertainty, and ſpends its days altogether in Vanity and Vexation.

305. The true cauſe of all Violence and Oppreſſion, is alſo of all Strife and fierce Diſputing about God, and his Will and Worſhip, is becauſe Men's Underſtandings hath departed from its Right Center, and the Properties of his Soul are entred into Diſcord and Inequality, *viz.* from the guidance of God's Word into the Beaſtial Life, where the Will and all the Imaginations through the Senſes do act in Self-Luſt and Creaturely Speculation without Divine ſight.

306. Underſtand that the Humane Life, and all Things in this viſible Univerſe is an out-flowing of the great Power of God; therefore the Soul ought to re-enter, and continue in the Divine Principle of God's Light and Love, and not enter with its Will into Beaſtiallity; for if it do, it preſently loſeth the Divine Sight and Power, and Self-Knowledge gets the Dominion, which do darken the true Pearl of Underſtanding.

307. Self-hood and outward Learning cannot ſee into, nor apprehend the Divine Myſteries, neither material nor immaterial Beings, (the firſt being but the out-flowing forming, or Figure of the laſt) nor can the outward Reaſon, with all its Learning and Philoſophy, comprehend them, until the Soul and Will do re-enter into the Divine out-flowing Will of the Lord, which makes all Things manifeſt.

308. What-

308. Whatsoever imagineth or willeth contrary to the Holy Principle or Word that made all Things such, are captivated in the Babilonical Reasoning part, and cannot see into the intrinsick value of any Thing.

309. The Soul of Man hath its Original from the Lord, and is therefore Immortal and Everlasting; and for this Cause it cannot rest or be satisfied without injoying him, though it were possest of, or vested with the greatest Treasures of this World, and the more it vainly seeks for Satisfaction in the Things of this World, the further it is off from its true Mother, and the necessary State of Regeneration.

310. Strife and Contention about Religion, and the Divine Mysteries, are for the most part unprofitable, and proceeds from Self-Perceptibility.

311. For there cannot be any Comprehension, true Understanding, or Knowledge of God, not a Man's own Nature, except Man do with earnestness enter in Self-Denials, which is the right Path that leads towards the new Birth.

312. Reason must forsake its Self, and live no longer in Contention, but sink down into the Center out of which it is departed, that so it may be a Dwelling or Temple for God, wherein the Divine Will and friendly Love of God worketh and governeth all things.

313. That happy Man that doth live in, and under the Divine Will, and is governed by the Light and Love of Jesus Christ, hath no strife about, nor in Religion, because in all things he hath resigned his Will unto God's Will, Countenances, and Commends that which is good in all Men, let their Form, or Worship, or Religion be what it will.

314. Let

314. Let no outward Opinion, Form, or Ceremony ſeparate thee from having Union with thy Neighbour, nor Meats, nor Drinks, nor any thing but Evil.

315. For there is nothing Recommends Man unto his Maker, but Obedience to the Requirements of his Holy Spirit or Divine Principle of his Light and Love, which leads all it Followers into Innocency and Concord.

316. God is Love, and he that loveth not his Neighbour whom he daily Communicates with, cannot love God, as the Scriptures of Truth do teſtifie, for Man is God's Image.

317. Rember that whatſoever Offence or Evil thou doſt to thy Neighbour, is alſo a Sin againſt God.

318. There is no outward Religion, or Form of Worſhip, has Power to reinveſt Man again in his firſt Original State, but only Faith in the Lord Jeſus, Love, Humility, and Obedience unto the Commands of the Lord, and a peaceable innocent walking with his Neighbour.

319. Therefore when thou conſidereſt the varieties of Religion, and Forms that Men do worſhip God in, be ſure to embrace that which tends moſt to the Glory of God, and the good of thy Fellow Creatures, and which moſt exalts Innocency and Well-doing, for God will not be Invoked with Lip-ſervice only, and outward Ceremonies, moſt of which hides the purer Pearl in the Rubbiſh of Formality and Hypocriſie.

320. Above all things entertain and nouriſh good Thoughts, for ſerious Thoughts and Meditations concerning our holy Creator are fed and increaſed by Divine Power and Underſtanding

ſtanding, and kindles the Life of Love, ſo that it longeth, and continually hungreth after God, and the teachings of his Spirit.

321. Chriſt is the true Touchſtone to the knowledge of things Divine, and the Corner Stone to all Spiritual Buildings, conſider therefore in all thy ways whether thy Words and Actions do enter out of Love into Love, and whether the Peace of God which paſſeth all Underſtanding be ſought and deſired.

322. Remember that all Strife about the Divine Will of God, whereby Men do deſpiſe one another, though it may cover it ſelf with a Mantle of Zeal, doth yet in truth proceed from Self-hood and Pride, for the Wrath of Man worketh not the Righteouſneſs of God.

323. Such Diſputations and Contentions do generally, or for the moſt part, ariſe from outward Reaſonings, vain Imaginations, and Cuſtom, for if Men dwelleth in Innocency, and willeth with his Creator, what need he diſpute about that which he enjoys and poſſeſſeth.

324. Men ought in friendly ſort to confer together, and offer one another their Gifts and refined Knowledge in Love, to try all things, and hold faſt that which is good, and not to ſtand ſo ſtiff in their own Opinions as if they could not Err.

325. Man ought to conſider what a mighty ſtrong Enemy he hath within himſelf, which continually ſuggeſteth ſtrange Thoughts and Apprehenſions concerning God and his Will, which often occaſions Men to inſult over one another, whence Sects, Parties, and Factions about Religious Matters do ariſe.

326. He

326. He that contends furiously about Religion, 'tis to be feared, has no true Religion at all, and that will force others to bow to his poor, narrow Thoughts; touching such sublime Mysteries, gives a great sign that he neither knows God, Nature, nor himself, nor has felt the Operation of the Divine Dove-like Spirit of Peace in his Mind.

327. 'Tis certain, all these Reasonings, Disputes, and Contentations, about the differing Modes of Religion, and outward Formalities, must be left behind us, like *Elisha*'s Hair Mantle, in the Wilderness of this World; and the Will, and all the Properties of the Soul and Life, must turn it self again unto God, out of whom it proceeded, and forsake all vain Imaginations and Lusts, or else he can never come to the Divine and Beautifying Vision.

328. Remember also, that all such Strife and Alterations about the Testaments of Christ, do arise in Man's Heart for want of Love, and the Divine sight or skill in the Heavenly Mysteries, which cannot be any otherwise obtained, but only by turning the Will and Thoughts unto God by Temperance and Self-denial, Innocency, and Regeneration, which is the true Eye-salve that clears the inward sight of the Understanding.

329. As the great Eye of the Material World, or Sun, doth, with its glorious friendly Beams, and sweet Influences, penetrate all outward Things and Bodies, and fills them with its good Virtues, whereby they are genetrated, grow, and increase, and become useful and most pleasant; The like, but in a more sublime and mysterious manner, is to be understood of the Holy Spirit and Light of Jesus Christ, *viz.* he animateth, cherishes, and governs

verns all that doth reſign their Wills unto his Sovereign Government, over both Soul and Body, and all Evil Inclinations, and by its friendly and gracious Influences, makes them grow and become pleaſant Fruit in the Paradiſe of God, and a right Branch on the good Vine; in which Heavenly State, God and Man are united, and God dwells in this Spiritualized Man, as the Sun dwelleth by its Influences in Fruits and Plants, and maketh them fragrant and ripe for Glory.

330. For as the Material Heavens, and Cœleſtial Bodies, do by their Influences penetrate this groſs lower World, and all things therein, giving them Virtue and Power, ſo Chriſt penetrates the Converted Soul by his inward Ruling Power, and reſiſteth the vain Luſts, Wrath, Violence, and all other Evils that the Earthly Man is ſubject to.

331. A Chriſtian, in all his ways, muſt have three Guides, *Truth*, *Charity*, and *Wiſdom*, *Truth* to go before him, *Charity* and *Wiſdom* on either ſide; if any of the three be abſent, he wanders out of the way or ſtumbles. You ſhall ſee ſome do hurt, by following even Truths uncharitably; and others, whilſt they would ſalve up a dangerous Error, with Love, have failed in their Wiſdom, and offended againſt Juſtice. A Charitable Untruth, and an Uncharitable Truth, and an Unwiſe management of Truth or Love, are all to be avoided by him that would go with a right foot in the narrow way.

332. Of making many Books there is no end, ſaith the Wiſe Man; but above all others, Books of Quarrels and Controverſies are apt to have no end for number, as well as no good end, or ſcope, and effect, upon either the Writers or the Readers.

133. In

133. In all Disputes, look how much there is of Passion, so much thereof is nothing to the purpose; the eager Contender raiseth such dust as puts out his own Eyes, whilst he thinks to choke the Party he opposeth.

334. Such violent Contemners Works, as for the most part they begin their Clamors without Cause, so they manage them without either Reason or Charity; every Mote in their Antagonist is a Beam, every misinterpretable, tho' innocent Expression, Heresie or Blasphemy against Holy Scripture, or a Doctrine of Devils.

335. On the contrary, every Argument, or Text, they themselves use, though never so miserably wrested, is Invincible like the Sword of *Goliah*, there is none like it. Thus they please themselves, and seek not Truth, but the Triumph of a supposed Victory.

336. The great Art, and too common Practise of these Book-worms, these Gnawers of other Men's harmless Papers, is to pass over and neglect what they cannot but acknowledge is good, and fit to be put in practise in a Man's Writings, and to hunt, and lie at catch for something that may admit of a Quarrel, or be rendred odious to the People, as being contrary to their common Customs and Apprehensions: Thus, like some sort of troublesom Flies, they delight on Sores and Ulcers, and if they cannot find faults, will make them.

337. He that Disputes about Things he doth not understand, nor has any Experience of, 'tis no wonder if he often mistakes, and fathers false Notions on him he writes against, if he Combat his own Dreams instead of his Adversaries Sentiments, and brings unconcluding Arguments to prove insignificant Premises.

338. Wise

338. Wise Men will consider their own, and other Mens time, then to waste it in tedious Replies to such Clamorous Invectives, and can be silent, though Lovers of Strife will not let them be quiet.

339. Therefore delight not your self with the Writings or Reading of Cententious Books, for God, and the Divine Principle of Love, is not in the Thunder or the Whirlwind, but in the soft and still Voice; besides, every Book do bear the Image and Spirit of him that wrote it, and therefore such Books of Controversies, and all Romance, Lewd Writings, do, according to their respective Natures, excite the Readers to Animosity and Vanity.

340. He that takes his Liberty in what he may shall Repent him, how much more when he runs out into what he should not? You shall never know a sincere Christian repenting of having taken too little Worldly Delights; the first Course in all Earthly Enjoyments and Pleasures, is to rest with an appetite, and be satisfied with a little.

341. Nothing is more absurd then that Epicurean Resolution, *Let us Eat and Drink, for to Morrow we shall Dye*, as if we were made only for the Paunch; yet certainly, there was never any Natural Man found savor in that Meat which he knows should be his last, we should rather say, *Let us Fast and Pray, to Morrow we shall Dye*; for to what purpose is the Body strengthned? that it may perish; whose greater strength makes our Death the more painful and violent. No Man bestows a costly Roof on a ruinous Tenement; that Man's end is both easie and happy, whom Death finds with a weak Body and a strong Soul.

342. Affection

342. Affection in ſuperfluity, is in all things a ſign of weakneſs; as in Words, he that uſeth Circumcolutions to expreſs himſelf, ſhews want of Memory and proper Speech; and much Talk argues a Brain feeble and diſtempered. What good can any Earthly thing yield us beſides its Uſe? And what is it but Vanity, to affect that which does us no good? And what Uſe is in that which is ſuperfluous? It is a great Skill to know how little is enough, and great Wiſdom to care for no more than Self-denial, with the limits thereof.

343. Chriſtianity is an eaſie Yoke, and a hard one, eaſie to bear when once taken up in good earneſt, and once accuſtomed to it; but the Heart requires much labour ere it can be induced to ſtoop under it, yet finds as much Contentment when it hath ſtooped. Men are apt to think Religion ſeverity, but the ſincere Chriſtian knows whoſe Slave he was till he entred into this Service; and that no Bondage can be ſo miſerable as the caſting off theſe Sacred Bands.

344. Long Acquaintance, as it maketh thoſe things that are irkſom to ſeem leſs irkſom, ſo it makes good things, which at firſt were unpleaſant, delightful. There is no Evil of Pain, nor any Moral good Action, that is not hard at firſt. Continuance of pain, which might ſeem to weary us, is many times a kind of remedy, or abatement of Wearineſs; and the practiſe of Good, as it profiteth, ſo it pleaſeth. He that is a Stranger to Good and Evil, finds both of them troubleſome; God therefore doth well for us, whilſt he Exerciſeth with long Afflictions; and we do well to our ſelves, whilſt we continually buſie our ſelves in good Exerciſes.

345. Each

345. Each day is a new Life, and an abridgement of the whole: Spend every day therefore, as if thou countedſt it thy firſt and thy laſt, as if thou didſt begin to live but then, and ſhouldſt live no longer after it.

346. It is no ſmall Commendations to manage a little well; he is a good Wagoner that can turn in a narrow Room, to live contentedly in abundance is the Praiſe of the Eſtate, not the Perſon: Let us therefore ſtudy to give a good Account of that little which God lends us, rather than turmoil our ſelves to make it more.

347. It may ſeem a Paradox, but it is a Truth, that a Wiſe Chriſtian hath no Enemies, many hate and wrong him, but he loves all Men, and all profits him; thoſe that profeſs to love him, pleaſure him with the Comfort of their Society, and Mutual Reflection of Friendſhip: Thoſe that profeſs Hatred, make him more weary of his ways, ſhews him faults in himſelf, which his Friends would either not have eſpied, or not cenſured, as the worſt doing good to him, though againſt their Wills; ſo he again doth good to them voluntarily with all his Heart.

348. To do Evil for Evil, as *Joab* to *Abner*, is ſinful weakneſs; to do Good for Good, as *Ahaſhuerus* to *Mordecai*, is but Natural Juſtice to do: Evil is for Good, as *Judas* to Chriſt, Unthankfulneſs, Villany; only to do Good for Evil, agrees with, and is peculiar to Chriſtian Profeſſion, and what greater Work of Friendſhip, then to do good for Evil? If Men will not be my Friends in Love, I will endeavour to make them my Friends *per* force, in a good uſe of their cauſeleſs Quarrels and Hatred.

349. Riches, Beauty, Honour, Strength, or any other Worldly Good that we have enjoyed, and

and is paſt, do but grieve us; that which is preſent doth not ſatisfie, that which may be hoped for, as future, is altogether uncertain, what folly or madneſs then is it, to truſt to any of them?

350. He that knows not God knows nothing, and he that loves not God knows him not; for he is ſo Sweet and infinite Lovely, and whoſoever knows him, cannot but affect him; the little love of God therefore that is in the World, argues the great Ignorance even of thoſe that profeſs moſt Knowledge.

351. The Proud Man hath no God, the Envious Man hath no Neighbour, the Angry Man hath not himſelf; now what can that Man have that hath not himſelf? Or what is a Man the better if he have himſelf, and wants all others? Or what is he the nearer, if he have himſelf and others, and yet want God? Or, in fine, what boots it to me to be a Man, if I be either Wrathful, Proud, or Envious?

352. He is Rich enough that wants not Neceſſaries, he is great enough that is his own Maſter, and he is Happy enough that Lives and Dies well.

353. Even the beſt Things ill uſed becomes Evil; and on the other ſide, the worſt Things uſed well turns to Good, a good Tongue uſed to Deceit, a good Wife uſed to defend Errors, a ſtrong Arm to Murder, Authority to Oppreſs, a good Profeſſion to Diſſemble and Cheat, People are Evil contrariwiſe, (as Poyſons may in wholſom Medicines) Afflictions and Sins by a good uſe, proves of great Advantage.

354. There is nothing more eaſie than Lip-Divinity, and Breath-Religion, to diſcourſe of Spiritual Matters from the Tongue of others, but to hear it ſpoke from the Soul, and to feel the

the Power of Religion in our Hearts, ſubduing our Affections, and mortifying our Luſts, and to expreſs it out of the Truth of Experience, is both rare and hard; and yet, without this, the other is nothing worth, but will rather increaſe our Condemnation.

355. The Soul of Man, through Evil and Diſobedience, has broken it ſelf off from God's Holy Will, whence Darkneſs, and all Miſery, doth overwhelm him, and ſeparate him from that Equality and Temperature he was made to live in, and ſo becomes Blind as to God and Virtue.

356. Nor can any way or means reſtore him, but the Love of God, *viz.* by being Obedient unto the Spirit of *Jeſus Chriſt*, which oppoſeth all fierce Wrath, Violence, Oppreſſion, and other Poyſonous Influences of the Serpent, and leads Man into Humility, Love, Innocency, Self-Denial, which are the Fruits of the New Birth.

357. Note, that all Things do moſt ardently covet a ſuitable Food; ſo that neither Body nor Spirits can ſubſiſt, without it hath proper Aliment; and according to that Principle that predominates either Good or Evil, ſo are clean innocent Meats and Drinks, or their contraries, deſired or uſed.

358. In all the fierce Savages of the Deſart, and Beaſts of Prey, wherein the Poiſonous Wrath doth predominate, yet is not this wild and untamed Nature, any Evil or Perplexity to them, becauſe ſuch their fierce Inclinations, and beaſtial Diſpoſitions, are all according to their Radix; ſo that they enjoy as much Delight and Pleaſure, as the more clean and tractable Animals do.

359. But still the very sight and looks of these fierce Creatures, are a terror to the more gentle and friendly Natures of clean Beasts; so that what is an evil or terror to one thing, is the cause of delight and joy to another, for every Creatures higheſt satisfaction consists in its living, and continuing in the power and operation of that Principle, wherein it was originally made or brought forth.

360. Therefore Man being made in the Image of God, all Uncleanness, Wrath, Violence, Oppression, and Beastiality, are the Troubles and Snares of his Soul, because he was made in, and to another Principle, *viz.* to live in the Divine Power and Operation of the Holy Light, and Love of God.

361. The same is to be understood of the fallen Angels; their Evil and Misery is, that they have through Pride, Envy, and evil Inclinations, immers'd themselves into another Principle than what they were made; for they were formed by the Divine Powers, to live in the Light and Love of God, Fierceness and Pride was not manifest in their first State, therefore Wrath and Darkness is their Pain and Torment.

362. But wild Beasts of Prey, were made, and derive their predominant Property from the Wrath of the outward Nature, which hath its Original from the inward, and to live in, and to it; and consequently, have as much Pleasure and Delight in their Being, as the most friendly tame Beasts have, who were made from the more benign and equal Nature; and though some Beasts are wild and cruel, yet they are not to be despised, or too cruelly used, since they were made so in the Roots of their Nature

Natures by the All-wise Creator, and are not fallen from their first Estate.

363. He that entertains Violence in the Centre of his Heart, is comprehended in the fierce, wrathful Nature, or Principle of Darkness, be his Form of Religion what it will.

364. No Man can Honour God, nor bring Glory to him in his Love, Principle of Light, but only by bringing down his Will and Desires, even from the Centre of his Heart, into Innocency and Well-doing.

365. But all Men in the World do Honour and Glorifie God, either in his Love or Anger, according to what Principle they live in: For, (as the Apostle saith) The Sober and Virtuous are a sweet savour unto the Lord of Peace, in the Holy Power of His Kingdom of Love and Light; and on the other side, the Wicked are a savour of Death in the Kingdom of Wrath, Fierceness, and Eternal Woe.

366. As Earthly Princes cannot possibly punish, so they cannot prescribe Laws to Men's Souls; nor does it concern the Temporal State of this World, how Men do Worship their Maker, provided they yield Obedience to the Civil Laws of their Country, and pay their Tribute, and live innocent, sober Lives, for such Subjects are so far from being dangerous to the Governments, that they are the grand Preservers of the Peace and Happiness of those Countries wherein they live.

367. Man knows very little of the wonderful Work of God in the outward visible Nature, but much less of the invisible Mystical Spiritual Kingdom, from whence all the external Forms, Figures, Shapes, Bodies, and Virtues proceed.

368. He that is Angry, or Contends with his Brother about outward Forms and Ceremonies in Religion, provided Men be Virtuous, and fear the Lord, does really fight and contend with their great Creator, who hath made all Men, and all Things, to differ and vary in their Colours, Shapes, Inclinations, and Diſpoſitions.

369. Conſider what great Impreſſions, and almoſt invincible Prejudices, Education, and the Modes of Countries or Places, do make in the Hearts and Souls of Men, ſo that what is eſteemed a great Evil in one Country, is not in another; nay, eſpecial Evils comes to be eſteemed no Evils at all, eſpecially in ſuch as are not govern'd by the in-ſhining and in-dwelling Light of Jeſus Chriſt.

370. Behold and learn Wiſdom, Charity, and Moderation, from the Beaſts of the Field, they are contented to feed together in one Paſture, though they are of various Kinds, and will all Drink of one Fountain, without complaining or quarrelling about their Meats, Drinks, Colours, Shapes, Likeneſs, Greatneſs, Fatneſs, or Leanneſs, but all live in Peace and Union, obeying the great, common, and Univerſal Law of God in Nature, and ſo anſwer that end for which they were made, to the Praiſe and Glory of their Creator.

371. Know therefore, and conclude for certain, that Diſputations and Contendings, Revilings and Perſecuting of others, becauſe they cannot ſee, or believe as thou doſt, or wouldſt have them, do ariſe from Self-elevation, where the Properties of Nature are at enmity with each other, and are contrary to Reaſon and Nature.

372. It

372. It is a Virtue well worthy of Practice, for Men to remove and put away all such Things as may at any time give occasion for Wrath, or evil Words, vehement Passions, or cruel Deeds, as all rich Meats and Drinks, costly Garments, and Houshold-stuff, and the like, which being by Servants imbezled and spoiled, administers occasions unto many Evils, both in Words and Works.

373. The Heathen Emperor *Augustus*, may in this matter read a Lecture to us Christians; who being one Day invited to a Dinner at a Senators House, that was a mighty Admirer of Choice and Curious Drinking-Glasses, and spared for no Cost to get such as was extraordinary rare and fine, heard on a sudden a grievous dolesome Cry, and inquiring the Cause, understood that it was made by one of the Men Slaves, who having, by mischance, broke a brave Glass as he was washing it, was by his Master's Command carried to be thrown into a Pond, to be devoured by the Fish: The Emperor caused the Execution to be stopp'd, and calling the Senator, desired to see his stock of Glasses which he so highly valued; the Senator imagining he would have admired and esteemed them as much as he did, readily carries him into his Cabinet, and shows him all his brittle Rarities, which having seen, the Emperor, with his Staff, breaks them every one, saying, He would prevent such mischiefs for the future, as having Men's Lives taken away for a paltry Glass.

374. He that takes *Daniel* and his Companions for an Example, shall avoid many burthensom inconveniences of Care, Passions, and Labours both of Body and Mind; for those Wise and Holy Youths, contented themselves with

Pulſe and Water only, and did not value the coſtly Foods that came from the King's Table.

375. So St. *John the Baptiſt* paſs'd over the greateſt part of his Life in the Deſart, Eating nothing but Locuſts and wild Honey; which Word, that in our Tranſlation is rendered Locuſts, do ſignifie (as I am informed by thoſe skilled in the Original) the Buds, or firſt Sproutings of Trees, Herbs, and Vegitations.

376. Be not ſo ignorant and ſtupidly vain, as to ſay or think, (as I have heard ſome alledge) that inſenſitive Vegitations ſuffer Pains when cut down or gathered, even as the Beaſts or Animals do when they are killed, ſince the latter are in every degree indued with Senſes equal to Man, and ſubject to Paſſions, and to Heat, Cold, Hunger, Thirſt, and all kinds of Pain, even as Man is.

377. He that would vanquiſh his outward Enemies, muſt firſt overcome thoſe of his own Houſe, *viz.* his unruly Deſires, and boiſterous Paſſions, his raging Luſts, and ungovernable Appetite and Affections, thoſe being once ſubdued, and brought into obedience, he will eaſily Triumph over all the Stratagems of the World, and Temptations of Satan.

378. Patience, Humility, and Innocency, are the only Bulwarks that can withſtand Enmity and Wrath; conſider that Light is the cauſe and medium whereby Darkneſs is known, be govern'd therefore by the Light, and then all the Deeds of Darkneſs will be manifeſt unto thee.

379. But he that is govern'd by the dark Principle, whence Contention and Strife do ariſe, knows not the Light, either in himſelf or any other thing.

380. No Man can Judge truly of another, but he that hath firſt pulled the Beam out of his own Eye.

381. Above all, Swear not raſhly and wickedly by the Name of the great God, that Created both the Heavens and the Earth, and all the wonderful Creatures therein contained; for a Man cannot diſhonour and provoke his Creator more highly, than to Blaſpheme his Holy Name.

382. Keep a continual watch againſt all Evils, but eſpecially againſt thoſe Sins, which by thy Complexion, Conſtitution, Calling, Converſation, or courſe of Life, thou art moſt inclinable unto, or in danger of.

383. Let Paſſionate and Cholerick Men, when they are in a compoſed frame of Spirit, and the Light of Underſtanding ſhines and bears rule in their Souls, oblige themſelves by ſecret Promiſes, that by permiſſion of the Lord, when ever they ſhall find themſelves moved to Wrath or Paſſion, then, the better to prevent ſuch outrages againſt God and their own Souls, they will withdraw themſelves out of Company, read a Chapter in the Bible, or ſtand ſtill in ſilence for one quarter of an hour, in which time the Light of Wiſdom will ariſe in their Hearts and Souls, and diſſipate, allay, or moderate the Fumes of theſe Perturbations, and irregular Motions.

384. Let ſuch as are inclined to Drunkenneſs, ſpeedily, and at once, reſolve to Drink no ſtrong Drink, nor any Liquor, but pure Water, which will cut off all ſuch evil Inclinations in the very Bud.

385. Thoſe that are inclined to Women, let them reſolve to drink ſmall Drink, or Water; uſe a ſpare Diet, and eat mean and ſimple Foods; practiſe proper Exerciſes and Labour, riſe early

in the Morning, resist vain and idle Imaginations as soon as they offer themselves to the Mind; and, above all, keep virtuous Men Company, and refrain as much as in them lies, the Conversation of such Women as are subject to Lewdness.

386. There is no Man by his Birth, or his Estate, priviledged to be Idle, for the Command is Universal to all the Children of *Adam*, in the Sweat of thy Brows thou shalt Eat thy Bread, and he that will not labour in some kind or other, for the good of Mankind, is not worthy to Eat or Live; therefore let all Gentlemen, who too generally subject themselves to an Idle Life, (that proves an in-let to many other erroneous Evils) know that they have no exemption or excuse from proper Exercises, and useful Labours, in the sight of the Lord.

387. Therefore to prevent the Sin and Evil of Idleness, rich People would do well to divide the day, and allot so many Hours to Meditation, and reading of good Books, Gardening, Pruning of Trees, Visiting, Relieving, and Instructing their Poor Neighbours, and other Works of Charity and Mercy.

388. Let all Men remember, that they have, and enjoy nothing that they can call their own, but all is God's, even themselves, their Lands, their Goods, and all they possess, and that he re-assumes the same when he pleaseth, to whom they will have a sad and dreadful Account to render for the Use, if they neglect to improve them, much more if they waste and abuse them to gratifie their own Lusts and Vanities.

389. Know for a certain, that both good and evil Angels, are continually conversant in innumerable Troops round about the Sons of Men, alluring them to good or evil. 390. Some

390. Some may ſuppoſe this to be but a meer Fancy, becauſe we ſee them not, but let ſuch conſider, that the adorable Creator that has made all theſe wonderful Things we behold, hath created many more wonderful Beings in the Intellectual internal World, of which this outward is but a Similitude, and the reaſon why we cannot comprehend, or ſee the Angels, is becauſe our outward Eyes are earthy, and not ſublime enough to perceive Spiritual Eſſences; every Eye ſees no farther than into its own radix.

391. Note, that the Senſe ſees, hears, ſmells, taſts, and feels all viſible, and ſenſual, and elemental Things, as being its Mother, whence theſe ſenſual Powers have proceeded.

392. But the Eye of the good Mind, or Spirit of the Soul, when it is not beclouded by the forementioned ſenſual Properties, and groſſer Elements, ſees, ſmells, taſts, feels, and hears the Intellectual and Angelical Beings.

393. And therefore in time of Sleep, when the outward groſs Senſes and Properties are ſtilled, or, as a Man may properly ſay, Dead, then the good Genius and Holy Angels have more freeer recourſe and communication with the Soul and Intellects, and does reveal and foretel wonderful Things in Dreams, which, when the Body and Senſes are awake, they cannot do, becauſe their groſs and external Eliments and Senſes are powerful, and do predominate and hide the intellectual Pearl.

394. Nothing is a greater Magnet to attract good Angels, and the communication of pure Spirits, then Innocency, and the Child-like Nature; therefore it is ſaid by our Saviour of Children, Their Angels behold that Face of the Father.

395. It was a witty and true Speech of the obſcure Philoſopher *Heraclitus*, that all Men awake are in one common World, but when we ſleep, each Man goes into a ſeveral World by himſelf, which tho' it be but a World of Fancies, as to the outward Eliments and Senſes, nevertheleſs, it is the true Image of the Little World, which is in every Man's Heart; for the Imaginations, when the Senſes are aſleep, do not only ſhew the preſent State of each Man's Soul, and what Property do carry the upper Dominion, but alſo what our Diſpoſitions, Complexions, and Inclinations are waking, and as many in their Dreams reveal thoſe their Secrets to others, which they would never have done awake, ſo all may, and do diſcover to themſelves in their Sleep, thoſe Secret Inclinations, which, after much ſearching, they could not have found out waking; therefore we need not doubt, but as God heretofore hath taught future things in Dreams, ſo ſtill he teacheth the preſent eſtate of the Heart. This way, ſome Dreams, 'tis true, are from our ſelves, vain and idle like our ſelves; others are Divine, which teach us Good, or moves us to Good; and others Deviliſh, which ſolicits us to Evil, for Man is fall'n into the Good and Evil Nature, therefore let the Night teach us what we are, and the Day what we ſhould be, ſo ſhall neither Night nor Day be ſpent unprofitably.

396. Entertain Innocency, and be not weary of well-doing, but daily endeavour to increaſe in Self-denial, Abſtemiouſneſs, Temperance, and Purity, and to moderate the fierce, wrathful Spirit, by the Lamb's Nature, for Light and Darkneſs are near unto every Man.

397. The evil Natute, and wrathful Spirit, cannot be any otherwiſe overcome, but by the ſweet,

ſweet, friendly Nature, and predominancy of the love and light of God in Jeſus Chriſt; for nothing can make the Wrath of the Father to bow, but only the inſhining light and ſatisfaction of the Son.

398. But when Man gives himſelf up into the intire government of the Divine Principle, or Goſpel of the Son of God, then is fulfilled that of *Iſaiah* the Prophet, *The Wolf and the Lamb ſhall Feed together, and the Lyon Eat Hay like an Ox*; and there is no killing or devouring, no violence or oppreſſion in all the Holy Mountain.

399. All immoderations are Enemies as to Health, ſo to Peace; he that deſires more, wants as much as he that has nothing, the Drunkenman is as Thirſty as the Sweating Traveller, ſettle therefore thy Mind, in Perſwaſion of the worthleſneſs of all outward Things, hanker not after that which it may be thou canſt never obtain, and art ſure not long to enjoy.

400. A ſincere Chriſtian, for the ſweet Fruit he bares to God and Man, is compared to the nobleſt of all Plants, (the Vine) now, as the moſt generous Vine, if it be not Pruned, runs out into many ſuperfluous Branches, and are apt, like *Ephraim* of old, to wax wanton if not cut ſhort of their Deſires, and Pruned with Afflictions; if it be Painful to Bleed, 'tis worſe to Wither; 'tis better we ſhould be Pruned to grow, then cut up to burn.

401. As there is one common end to all good Men, to wit, Salvation, and one Author of it, *viz.* Chriſt, ſo there is but one way to it; that is to ſay, doing well, and ſuffering evil, bear and forbear, abſtain and ſuſtain, is the proper Motto of a Chriſtian.

402. He

402. He that would obtain the Gift of Concord, must content himself with mean Things, for simplicity both in Meats, Drinks, Cloaths, Houses, Furniture, Employments, Words and Works, have a near affinity with the friendly Principle of God's Love in Man.

403. All things both Corporeal and Incorporeal, do powerfully and sympathetically attract and incorporate with its likeness, therefore mind well what thou joinest thy self unto.

404. None can know nor understand the mystical and powerful Operations of God in both the inward and outward Nature of Things, but such as abandon the ways of the many, and enter with their Wills into the one.

405. Remember thou dost Penance when thou hast committed any Sin against God, by abstaining from such things that was the occation of the Evil.

406. That which thou seest the multitude so eagerly persue, do thou do the contrary.

407. When thou hunteſt, oppresseth, or killest, any of the Inferior Creatures, which makes them cry, sigh, or groan, consider from what Principle or Properties in thee, such violent fierce Inclinations arise, whether from the Right or Left Hand of God.

408. When any Creature is hurt, it sends up its Sighs and Groans to its Creator, even as Men do under Oppression; every Creature flies unto his Fountain for Safeguard, from whence it proceeded, for he is their Life and Well-being; if any think otherwise, the Truth is hid from their Eyes.

409. Consider Death, or the parting of the Body from the Soul, and how unwilling all Creatures are to come unto that point; *The merciful shall find mercy*, saith our Prophet. 410.

410. Look and behold the Sun, the Glorious Eye of the World, whose Beams and Living Power is equally friendly unto all things, whether they be Good or Evil, as the Scriptures of Truth do testifie; *The Sun shines on the Just and Unjust, imitate this Glorious Body, Envy dwelleth not in the Tabernacle of the Lord.*

411. There is not any thing that Man can do, that is well-pleasing to his Maker, if Unity and Concord be wanting.

412. Man's Fall was his suffering Discord and Inequality to enter into his Soul, and it is his Fall to this day, but his Regeneration is Unity and Concord.

413. Stand still and cease from Evil, and the Good will work forth its own Nature.

414. The Good praiseth the Good, and Evil exalteth the Evil.

415. All Creatures praiseth God except Man, because they have kept his Law.

416. The Fire, the Air, the Earth, the Water, and all their numerous Off-springs, do with one voice continually sing Hallelujahs unto their Creator.

417. Consider the wonderful variety of Fruits, Grains, Seeds, and Herbs, and how they all praise the Lord in silence, and thrusts forth their Virtues in Concord.

418. He that delights himself in violence, and oppresseth the Creatures, dishonoureth his Maker, and perverts his way in Nature, and makes his Creation groan.

419. Consider what the Good is, and its Nature, and know for a Truth, that all Violence and Oppression is as contrary to it, as Light is to Darkness.

420. Consider the wonderful Power of God, and that he hath made all, that Man might through all, and by all, know the Holy Creator, and himself, whose Image he bears.

422. Note, that it is the greatest Evil in the World not to know God, for he that knoweth not his Maker, knoweth not himself.

423. He that knoweth God, and the things that are, becomes Divine, whilst he lives in the Body.

424. The Soul of Man hath a fiery Original; but the Spirit of the Soul is friendly, and of a Divine Nature, and is that Holy Spark of Light that shines into, and enlightens the Soul.

425. The Soul being of the Nature of the Father, but the Spirit of the Soul is of the Son's Property, which does by its bright Beams enlighten the dark Father, and by its friendly Influences, moderates the fiery harshness of the Soul.

426. The Soul, thorough the friendly Power of the Divine Principle, if it turn its Will thereinto, may obtain Regeneration, and be made better, but worse it cannot.

427. The Soul of Man is from that Principle in which God called himself, a jealous God and a consuming Fire, which thorough Disobedience to the pure Spirit, or voice of Wisdom, did, and do to this day, joyn it self with the Evil which Christ came to seek, and to save.

428. That which is Divine cannot sin, nor consent to any Evil; but it is the Soul that hath fain and sinned against God, *viz.* The Divine Principle.

429. The Soul in its own Nature is fierce, whose Ground is from the first Principle, but the Spirit of the Soul is its Light, or Sun, which doth

shine

ſhine back into, and repleniſh its harſh Father; a true ſimilitude we have in the outward Fire, which is in its Original, of a fierce, harſh conſuming Nature, but its Sun, which this harſhneſs and fierceneſs do Generate, *viz.* The Light is of a moſt pleaſant, friendly, amiable quality, and refreſhing Nature, affording a good Eſſence.

430. But if there were not Fire, there would be no Light; or, at leaſt, the Light would not be manifeſt unto its ſelf.

431. The happineſs of all Souls is to dwell in the Light, and to become one with it, and not in the Fire, or in its own Principle or Nature.

432. The true Joy of Man's Soul, is to live in the Power of the Light; but if there were but one thing, then there could be no manifeſtation; or if there was no Sorrow, Joy would not be known unto it ſelf.

433. Behold the whole Created Being with the Eyes of Underſtanding, and then thou wilt ſee, and find a Good and Evil in all things, in Animals, Vegetables, and Minerals; Alſo ſweet Sowerneſs, Light and Darkneſs, Heaven and Hell, Father and Son, which two grand Fountains do continually contend in each Thing and Creature for Victory, which, ſince the Fall of the Angels and Man, the evil Properties or Principle have gotten the upper Dominion, which do mightily hide or captivate all the friendly Paradiſical Virtues in each Creature and Thing.

434. Seeing then that all things have an Evil and Good in them, how neceſſary is it for Men to join, or chooſe the things that are moſt innocent, and freeſt from the wrath or fierceneſs in Meats, in Drinks, Words and Works, becauſe the Eſſences of each thing, do in a ſecret and moſt powerful manner by Simile, incorporate with the Human

Human Nature, and according to their Natures increaſe and ſtrengthen their like Properties.

435. Hearken therefore unto the Divine Principle, which is the Light of all Souls, and the true living Virtue in all Things.

436. The Soul of Man is liable to be made Evil by many things, *viz.* by Sorrow, Grief, Pleaſure, Pain, and many more; but to be made Good but by one, *viz.* the Holy Light and Love of Jeſus Chriſt.

437. Alſo by Meats, Drinks, Communications, Words and Works, which do darken and put the Eye of the Mind out.

438. The Divine Principle, or Holy Light, is the pure, ſweet, friendly Power, and Eſſential Virtue in all things, eſpecial in the Human Nature, but thorough Sin, moſt hid or captivated it.

439. None are made partaker of the true Knowledge of God, and his Holy Myſteries in Nature, but only ſuch as addict themſelves to Innocency and Self-denial.

440. Thoſe that ſee but the leaſt ſpark of the Good, and are made partakers thereof, do count the State of Man in this World, poor, low, and miſerable.

441. He that would know Divine Things, and underſtand the higheſt Good, muſt, as it were, hate the Body, and all Beaſtial Inclinations, for no Man can equally enjoy both.

442. Light and Darkneſs is ſet before every Man, and, as a prize, the one is as near as the other; and the Will of the Soul is free, and which ſoever it enters into, unto that he becomes a Subject.

443. Conſider the wonderful Power of the Soul, if it be enlightned by the true Spirit of Wiſdom, it can then in the Wiſdom do all things

as

as it ought to God's Praise, and its own Comfort.

444. Consider that the use of mean simple Meats, Drinks, Cloathing, Houshold-stuff and Furnitures, are great friends unto Mens Souls, it cuts off Covetousness in the Bud, frees the Body from great Labours and Cares; also from Suspicion, Passion, Sorrow, and most kinds of Evil.

445. For no Man will be so concern'd or angry with his Servant, for losing or breaking a wooden Spoon, as for a silver; the like is to be understood in all other things.

446. Look not therefore on the Rich and Mighty, and what they do, but what's honest and suitable to Nature's wants.

447. Moderation and meanness in Meats, Drinks, Cloathing and Furniture, will in a manner prevent the many troubles and wants that attends most Families.

448. He that does know the true Virtue of mean things, will never desire the trouble of getting of the Needles, Trifles; nothing being more pleasant than to imitate Nature.

449. If thou wouldst enjoy Health and Strength in Old Age, live soberly in Youth, and visit not the shades of *Venus* too often, for she secretly wounds her Lovers with incurable Diseases.

450. The Original of most Man's Grief and continual Trouble, is his suffering his Will and Desire to wander after many things, most of which are not needful nor natural.

451. Consider that the often Tilling and Dunging of Land, especially with Soil that proceeds from variety of Creatures, both Dead and Living, do, as it were, suffocate or wound the pure salniteral Virtues, and sweet Qualities of such Earth; and in all particulars, endues the

Fruits

Fruits with those Rancid Properties, which the Dung did in it self contain, and convey thereunto.

452. The like holds good in the Human Earth or Nature, and, indeed, in a far higher Degree, for all Foods do, as it were, consist of Body and Soul, that is of a gross, and of a spirituous Property; the first answers to our Bodies, and the finer or spiritous Parts to our Spirits, and each from each, receives its Aliment respectively, for from clean Meats and Drinks, is generated well-tempered Blood, and of the goodness of that the Spirits depends, in a great measure the Dispositions, Inclinations, Words, Works and Actions, for their Essences do not depart.

453. Great are the Powers of Meats and Drinks, which if understood, together, with the secret Sympathetical Operation of Things, Men would more desire and endeavour after mean simple Food and Drinks than they do.

454. Temperance is a Divine Gift, and the Foundation of all Wisdom, and right Knowing, is within a Man's Self.

455. Sobriety and Self-denial, do always fortifie the observers thereof against many Evils, and prepares the Mind to be the Temple of God.

456. All the Prophets, and Holy Seers, as *Moses* and *Elias*, who through Temperance, and the great benefit of clean Foods, *Moses* could guide his Body, as if he had been a Spirit, and made his Face to shine.

457. Those that would preserve the Body and Mind in Health, ought by simple innocent Meats and Drinks preserve their Spirits potent, which cannot be done but by Temperance and Cleanness.

458. The Prophet *Daniel* and his Companions, was sensible of the great Power and good Virtue of

of cleanMeats and Drinks, when they were threatned with the King's Displeasure, if they would not Eat of the various sorts of Meats that came from the King's Table, but they contented themselves with Fruits and Grains, and pure Water for Drink.

459. Was not the Sobriety and Cleanness of the *Racobites* well pleasing to the Lord, in that they had faithfully observed the Commandment of their Fathers as to Moderation, that *Jonadab* should never want a Man to stand before the Lord.

460. Did not the Prophet *John* content himself with Locust and wild Honey, which our Saviour Christ saith, *That there was not a greater Prophet Born of a Woman.*

461. And *James* the Brother of our Saviour, was eminent for his Sobriety and Abstinence, as *Eusebius* reports, He Eat no Flesh, Drank no Wine nor strong Drink, and wore no Woollen Garments.

462. Was not the Mother of *Sampson* commanded by the Angel of the Lord, to abstain from Wine and strong Drink, during the time of her being with Child? And so was *Sampson* her Son, who the Lord indued with great Strength, which continued with him so long as he observed the Rules of Temperance and Simplicity.

463. Temperance, Cleanness and Abstinence, have wonderful Power to preserve both Soul and Body, none can be sensible of the excellent Virtues thereof, but such only as live in the practice.

464. Some of the Wise Ancients have delivered it as a Maxim, That none could understand God and his Works, and enjoy perfect Health of the Body and Mind, but those that abstain from Flesh, Wine, and Vices.

465. Know for a Truth, that there is no other way to preserve the most pure friendly principle

of

of God in Man, but only by Temperance, Cleanneſs, Gentleneſs, and to avoid Paſſions.

466. For the Divine Light and Guide of Mankind cannot, nor will not, endure any kind of Violence or Oppreſſion without great prejudice; it is in its own Nature, ſo tender, gentle, meek, and friendly, all Paſſions, Cares, Perturbations, violent motions of the Body, Covetouſneſs, Intemperance in Meats or Drinks, either in quality or quantity, robuſt Employments, evil Communications, or too often Viſiting the Shades of *Venus*, or any other irregular motion, either of the Body or Mind, do powerfully oppreſs, violate, keep under, and hinder the operation of this *bonus* Genius, or good Principle of God's Love and Light, which is the true qualifier and moderator of the harſh, dark, or evil Nature in all Things, as well as in Man.

467. The very ſame is to be underſtood in all Vegitatives, Animals, and Minerals; the Virtue and good Power in every thing is ſo meek, friendly, and amiable, that it will not endure any harſh motion, or violent operation, without manifeſt prejudice, as is moſt clear in all preparations both of Food and Phyſick, the beſt Properties in all Things do ſuffer, firſt by reaſon of its Meekneſs.

468. It is very eaſie in all preparations of Food and Phyſick, to evaporate, ſuffocate, or wound the good Virtues in a thing, and increaſe harſhneſs, but very hard and difficult to advance the Divine Principle or Properties, and on the other ſide, abate or moderate the dark, harſh Properties.

469. For the harſh Bitterneſs, or dark Form, are the Root, *viz.* the firſt and laſt in all Things; therefore the ſtrong fixed power of the Salts property, cannot be deſtroyed in any thing, being a branch of the Original, as witneſs *Lot*'s Wife being

being precipitated into a Pillar of Salt; that is, into the Original dark Principle, for she looked back, that is, into the Root.

470. But the Son's Property, or Holy Light, which is generated out, and from all the Powers of the Father, do shine back into all the Powers of the Father, and enlighten them that they become joyful, which is the Holy Glance, or Light, or Divine Principle, and good Power in all Things, which Mankind ought to have regard unto, and to chuse unto himself all those things that stands in the neareſt Affinity with it.

471. This Principle, as is said before, is mild, meek, and most full of all Virtue and Divine Power; therefore all things both in the Animal, Vegitable, and Mineral Kingdom, that stand in their qualifying, and operation neareſt equality, and are most simple, meek, and friendly, all such Things are the neareſt and most agreeing to this Divine thing in Man.

472. For this very Cause, the Holy Prophets and Philosophers in all Ages, have so much recommended the most innocent, simple Meats, Drinks, Exercises, Employments, and Communications, for all such things stands neareſt unto the simple meek Principle of God's Love in Man's Heart, and they do powerfully stir up and increase their likeneſs both in the Body, Soul, and Spirit, and have far greater power to excite the good than the unseeing can apprehend; the like is to be underſtood of their contraries, Good begets Goodneſs and Virtue, and the Evil begets Evilneſs and Vice.

473. Consider the great care and trouble Men do take in the getting of Money, even to the hazard of Body and Soul, which, when obtained, do very frequently precipitate them into great Evils, and many Snares and Diseases. 474. O

474. O how happy would it be if Men would take but half that pains, care and diligence, in Self-denial, and in the innocent ſimple ways of God, and his Law in Nature, for the procuring and obtaining the Noble Treaſures both of Time and Eternity, how knowing, ſeeing, hearing, taſting, and feeling, would Men be in the Divine Myſteries, to the praiſe of the Lord, and Eternal Comfort of themſelves.

475. be not offended, or think the worſe of right hand way, becauſe it is very uneven, narrow, and but little Company, and thoſe that are but poor and mean, moſt or all of them Footmen, for the Apoſtles themſelves was forced to leave their Horſes, and travel on foot after a little entrance into this way.

476. Some of the Wiſe Men, when firſt entred into this Divine Path, or Right Hand way, have kept their Horſes and Coats, but ſuch as continued them long, was either forced to leave them, and go on foot, or elſe turn into the Left Hand way.

477. For all the Men and Women that are Travellers in this innocent Path or Way, their Cloaths are mean, plain, ſimple, and of their Natural colour, their Meats and Drinks very ſimple, ſuch as are eaſily procured.

478. In this way there are no Inns nor Ale-Houſes, but a few poor Cottages; their Beds are clean Straw, and the moſt curranteſt Money that goes amongſt thoſe poor People is Self-denial and Content, and their Watch Word is, *Let all Fleſh be ſilent.*

479. There are not many Trades amongſt them that travel in this way, for they need them not, becauſe a few things will ſuſtain their wants.

480. Moſt

480. Moſt of theſe Men have each of them two Gardens, which they ſpend their whole time to Manure and Dreſs, one is Internal, and the other External; the Herbs and Fruits that grows in the Internal, do by their bleſſed Juices, and moſt fragrant Scents, repleniſh and nouriſh the Soul; and the Herbs, Fruits, and Seeds of the External Garden, do not only imploy the Body in that pleaſant Labour of Dreſſing and Manuring of its Fruits, but it alſo ſupports it with Food that affords both dry and moiſt nouriſhment to the higheſt degree of Innocency in this World, therefore thoſe that enter into this way needs but a little Land, and leſs Money, and tho' every Man muſt have two Gardens, yet he needs buy but one, for one is his Eternal Inheritance, which ought in an eſpecial manner be looked after and Dreſſed, or elſe it will be quickly over-run with bitter Herbs, and ſower harſh Fruit.

481. If thou keepeſt thy Internal Garden free and clear of thoſe harſh bitter Weeds, which are very apt to over-ſpread the good Herbs, then it will afford moſt bleſſed Fruits, which will be Cordials unto the Soul on a Dying-Bed, and raiſe the Soul to Eternal Life.

482. Let God be thy Teacher, and look not outward, nor liſten after other Teachers, but learn and know the inſpoken word of the Lord, or the Divine Principle in thy own Soul, who is the true Preacher of Life.

483. Let that Scripture be fulfilled, where the Prophet ſaith, *The time ſhall come when every Man ſhall be taught of the Lord in the center of their Hearts.*

484. Learn to know thy Teacher in thy ſelf, and then thou wilt need no Houſes of Brick, Stone, Timber, or outward Temples, to meet for God's

God's Worſhip, but every Man ſhall withdraw himſelf from the noiſe of Men, and worſhip the Lord alone in the Center of their Souls.

485. Above all things, learn to know the power and virtue of lowneſs and ſilence from Words, for when Man ceaſeth from ſpeaking, then the Lord ariſeth and teacheth the Soul the ways of Wiſdom.

486. The true Worſhip of the Lord is innocent and ſimple in the ways of Nature, which is his Handmaid.

487. Conſider, and look with an inward Eye, into the wonderful variety and great beauty of the Vegitations of the Earth, how pleaſant they are to thy inward and outward Eyes, and how they all praiſe their Lord in meekneſs and ſilence, and bear Fruit to the Creators praiſe and thy Comfort; they grudge not, nor grumble when thou uſeſt them for thy neceſſity.

488. Learn by all to know and praiſe the one only Fountain whence all proceeds, and have their Being.

489. Withdraw thy ſelf from the many, and entertain profound ſilence, and the Lord will ariſe in the Center of thy Soul, and ſhew thee the Truth, which is not ſeen, but felt on the opening of the Intellectual World.

490. Know that all Ceremonies, Forms, Modes, and Mediums in Religion, the Lord have ſuffered by reaſon of weakneſs and want of true ſight in Divine and Human Myſteries.

491. As the Saviour of the World ſaith, *Not in this Mountain or the other place, but the true Worſhippers are thoſe that worſhips the Lord in the inward part of the Heart in loneneſs and ſilence.*

492. Remember, and let it be one principal point of thy unfeigned Religion, to deſire no more

more of the things belonging to the Body than is needful and natural, for whatsoever is more beclouds the Intellectual powers of the Soul's Spirit, for the Essences of all our Meats and Drinks departs not from us, but becomes Essential, as is mentioned before.

493. The true Religion is for a Man to know God in the Center of his Heart, and to obey the Voice of Wisdom, and regulate himself in all inward and outward things.

494. The Life of a true Christian is to depart from all Intemperance, superfluity, uncleanness in Meats, Drinks, Cloathing, Imployments, and Communication, and to withdraw into loneness and silence, and to will as God his Guide wills.

495. And remember that he that lives as he ought needs but a few things, and those easie to be procured, a small Cottage, a little Garden, a Spade, Corn, and Water, white Garments, a little Wood, a Straw-Bed, which are the most useful and necessary, and will support Nature to the highest degree, and a little labour and less care will procure them.

496. Straw-Hats will serve instead of Beavors and Castors.

497. Wooden-Shooes instead of Leather, for their Journeys are but small.

498. White Linnen and Wollen instead of rich Colours, for there is no need of rich Garments to cover the outside, when the inside is arrayed with Vertue.

499. The Fire of Wood supplies the want of Candles made of the Fat of the Beasts, no Violence enters into their Tents.

500. A little Corn and a few Herbs do bountifully supply Nature with both dry and moist nourishment to full satisfaction, there is no need of the trading with Butchers.

501. A few Veſſels ſerves, their Drinks is brued to their Hands by the preſerver of the World. A piece of Bread and a ſpoonful of Oatmeal or Flower mixed with a pint of Spring-Water makes a Breakfaſt or a good Supper.

502. Milk as it comes from the Cow is highly eſteemed, and counted great Food, being eaten with good Bread, there is but little need of Butter, and leſs of Cheeſe.

503. Bread, Water, and Flower, without any farther preparation, Bread and Milk, Herbs and Bread, Fruit and Bread, are the moſt uſeful and neceſſary Foods, which are ready at hand, and may be obtained by every one with little labour of Body, or trouble of Mind.

504. All Men ought to conſider, that the chief cauſe of all Diſeaſes and Unhealthineſs to young and old, is for want of Government and Wiſdom, and the deſiring thoſe things that are out of the ways of ſimple Nature.

505. There are not many Diſeaſes where Men walk in Natures Path, and avoid Compoſitions, and as much as in them lies fiery Preparations.

506. The more Men imitates Nature the nearer they come to their firſt State of Innocency, and thereby obtain health of Body and vigor of Mind.

507. An Example of this we have in all Animals or Beaſts who continue in that pure Law they were made in, and placed under, how Healthy moſt of them are when Men do not render them otherwiſe by Oppreſſion and Diſorders.

508. Keep therefore O Man unto thy Heavenly Guide that the Lord hath placed in the very Center of thy Heart, turn thy Eyes inward, and learn Wiſdom, this Divine Spark, and Holy Son

of

of Light, if obeyed in the Life thereof, will readily ſhew and teach Man all things both for Divine and Human that are neceſſary for this Life and that which is to come.

309. Study thy ſelf, for that worthy thing in thee cannot be known, nor its Voice diſtinguiſhed from other Voices, but only by Self-denial, Sobriety, and Cleanneſs, in the practiſe of Silence, alone leaning on the Shoulders of none but only thy beloved Jeſus.

510. Remember that the true pleaſure of Temperance, and the many benefits that follow Sobriety, cannot be imagined by thoſe that live Riotous Lives, ſo neither can the ſweet Influences thereof be enjoyed without ſelf-denial, and ſome trouble to old *Adam*.

511. If thou wilt know God, and the ſweet Influences of his good Spirit in thy own Soul, then thou muſt live as it were alone, for there is but little Company in the ways of Vertue and Self-denial.

512. There is nothing does make Men more ſenſible of God's Bleſſing then Temperance, and Cleanneſs in Meats, Drinks, Imployments, and Communications.

513. How ready are the ſober of Mind to give the Lord Thanks for his Mercies, and how ſweet is every mean thing.

514. Temperance is endued with Divine Power, it fits the Mind for the Worſhip of God, their Beds are eaſie, their ſleep ſound, not ſubject to Indiſpoſitions, nor moleſted with Fevers, their Heads are not dulled with Fumes, nor their Stomachs oppreſſed with fainting Fits, or windy griping Humours, they riſe as freſh as the morning Sun, and are fit for the Exerciſes both of the Body and Mind, their Radical moiſture flows

freely through every part, like a pleasant Gale of Wind which moderates the Centeral Fire that they burn not too violently: This excellent State of Body and Mind is not attainable without the fear of the Lord, and Self-denial, which are the first steps to all true Wisdom both Spiritual and Natural.

The Benefits of Temperance, and Mischiefs of the contrary, Vice.

1. TEmperance is the True way, or Royal Road to Peace and Happiness, both in this World and the World to come; for without, no Man can observe the Law of God and Nature.

2. Temperance freeth the Body from Labour and Danger, and the Soul from Cares, Passions, and disquieting perturbations.

3. Temperance makes all Men rich, for it administers Content, and gives length of Days, Health, and a sound Mind, which, whosoever enjoys, cannot be said to be poor.

4. Temperance cuts off vain Thoughts and Imaginations, and all extravagant Desires, as it were, in the very Bud, which continually wounds the Soul and Body of the Intemperate.

5. Temperance wisheth no ill to its Neighbour, but is a friend to every thing that is innocent and good.

6. Temperance is a perfect Cure or prevention of many cruel Diseases, both of the Body and Mind.

7. Temperance is a sure support to all needy Families, if she be entertained, and her voice obeyed.

8. Temperance makes Harmony in the world

of Times, and deadeſt of Trading, becauſe ſhe furniſhes all her followers, with what Need and Nature requireth; nor does any thing render a Man more like his Creator.

9. Temperance is a true Guide to Man's ways, cleanſeth the inward Parts from uncleanneſs, and makes the Eye or Spirit of the Soul to ſee with an Intellectual Sight, like its Creator, who máketh his Sun to ſhine both on the Juſt and Unjuſt.

10. Temperance is a glance of the Divine Power which denies Self-hood, and teach thoſe that follow her voice, to Love all God's Creation, as God Loved Man.

11. Temperance envieth nothing, nor coveteth no Man's Goods, but is a friend unto all, avoiding Strife, Contention, Controverſies, Oppreſſions, Violences, and Manſlaughter.

12. Temperance is the firmeſt and beſt Eſtabliſhment of, or in all Governments, for ſhe teacheth Man to Love, and adore their Creator, Know themſelves, and to have an awful Reſpect to their Neighbours and whole Creation of God's wonderful Creature.

13. Temperance conſidereth all things, prohibiting no Creature, that Freedom and Priviledges, that their Creator hath bounteouſly given them, by the grand Law and Charter of Nature.

14. Temperance knows what that Glorious Liberty is, the Great Apoſtle ſpeaks of, that the whole Creation groans to be delivered into, and by its ſweet influences attracts all things that are capable, unto that pure Fountain.

15. Temperance illuminates the Soul, and makes Men's Reaſons Divine.

16. On the contrary, Intemperance is the greateſt Evil on Earth, becauſe the Seed-plot

of all other Evils, and most unlike our Blessed Creator, for the superfluous Man wants all things, but God wants nothing.

17. Intemperance wounds the Body with Diseases, and the Soul with Ignorance and Blindness perpetually perplexing the latter with greedy Desires, and the former with needless Toils.

18. Intemperance hood-winks the Soul, so that it cannot distinguish between what is good and profitable, and the contrary, thereby obstructing and violating the Way, and Law of God in Nature.

19. Intemperance is the Original of all evil and vain Imaginations, it makes Men turn Rebels, and imbroils the World with Plots and Wars, that they may gratifie their own unbridled Lusts.

20. Intemperance causeth Children in the secrets of their Heats, to wish for the death of their Parents, that they may enjoy their Estates; Married People, to desire the death of their Yoakfellows, that they may get others with more Money, or that they may get others with more Money, or that are more young and handsom to please their wantonness.

21. Intemperance persuades Men to Marry old diseased and deformed Women, which does neither agree with their Age and Tempers, nor can answer the end for which Marrying was ordained by God, which is one of the greatest Evils under the Sun, because they Sin against Nature, and the Light of their Understandings.

22. Intemperance makes Men more unnatural than the worst savage Brutes, for they often get Children in the heat of Lust and Drunkenness, and then suffer both Mother and Child, either to perish or go a beginning.

23. In-

23. Intemperance causes Men to Blaspheme their Creator, and is the root of Covetousness, Murders, Pride, Vain-glory, and every evil Word and Work.

24. Intemperance renders the Body a sink of Diseases, the Mind a Cage of unclean Thoughts, banishes all good Meditations, and makes People Desolute and Vile.

25. Intemperance causes those of the Female Sex to turn common Prostitutes, or makes them Rude, Bold, Surly and Inhuman, for it destroys their curious friendly Human Nature, and fits them for hard slavish Imployments, which do ill become their Delicate Shapes, and loving compassionate Complexions.

26. Intemperance, as it is the grand Incendiary of Kingdoms and States, the main inlet and foundation of all War and publick Bloodshed; so it is the Common Barreter that disquiets private Families, and sets Neighbors and Friends at variance.

27. Intemperance occasions People to venture the Health both of Body and Soul at Land and at Sea, to procure such things as do indeed stand us in no real stead, when we have got them, but rather adds trouble to the Mind, and Diseases and Labours to the Body.

28. Intemperance is the Mother of Surfeits and Consumptions, and the Nurse of most other Diseases, so that in the *Weekly-Bill*, instead of the numerous Dead Roll of Diseases and Distempers, one might properly enough write, Dyed this Week of Intemperance (395.)

29. Intemperance is a brutish Vice, and indeed only the worst sort of Brutes are subject to it, for all innocent Creatures can live without either Labour or Preying on their Fellows; they

are only the wild Savages that cannot ſubſiſt, either by Labour, or without preying upon, and eating the Fleſh and Blood of their more innocent Fellow-creatures; and amongſt all the fierce Savages, Man is become the worſt and uncleaneſt, becauſe he preys upon, and is beholding to the inferior Creatures for his Food and Cloathing, which is a part of his Curſe.

30. Intemperate Men are but ſinks of Luxury, monſters of Impiety, burthenſom to themſelves, and intolerable to the reſt of the Creation, the plague of their own Times, and ſcorn of all Poſterity.

31. Intemperance invades the Mind, and all the Noble Faculties of the Soul, nay, ſtupifies the very Sences, and renders Men utterly incapable of ſublime Penetrations, or Spiritual Attainments.

32. Intemperanee is an Epidemical Contagion, which has over-run almoſt all *Ergland*, and except there be a Revocation, we muſt expect the ſevere Judgment of God to fall upon us.

33. Intemperance is the Hoſpitality of a Brute, the Happineſs of a Swine, and the Civility of a Devil, and betrays Mankind into a far worſe condition than to be Condemn'd to the Mines or the Gallies.

34. Intemperance is the Original of all baneful Cuſtoms, whilſt it promotes and ſpurs Men on to every ſort of Vice, to the undoing both of Body and Soul.

35. Intemperance is the Grand Obſtruction and overthrow of all true Religion and Piety, for what will that Man pretend to believe or profeſs, or what wickedneſs will he ſtick at, who makes his Belly his God, Poſt-pones all other Conſiderations to that of gratifying his Paunch.

36. In-

36. Intemperance is the In-let and cause of all Oppression, both to those of their own kind, and to all other Creatures; as also of eating their Flesh and Blood, which do generate unclean and filthy Juices.

37. Therefore, as *Plato* wrote over his School Door, *Let none enter here that are ignorant of Geometry*; so you shall find it always Inscrib'd on the Portal of *Wisdoms Temple*, That never any had, or shall have admission there, but such as had first devoted themselves to a strict and regular Temperance.

38. None ought to take care for more than Food and Raiment in this World, for the original of all trouble to Men's Souls, is a vain desire after Things that are superfluous, and yet difficult to be procured.

Of Cain *and* Abel, *and their respective Offerings.*

1. CAIN was the first Born of *Adam*, which do signifie in the Language of Nature, the first Principle of fierce Wrath of the Father.

2. *Cain* brings of the Fruits of the Earth, an Offering unto the Lord, which was not accepted because it proceeded from, and was composed of the Fruits of the bitter Root, or the harsh astringent earthly Properties, which cannot be accepted or entertained by the Divine, or Love Principle.

3. Then *Cain* was Wrath, and his Countenance fell, which does further denote, that the angry Principle predominates in the Life's Center, then the Lord said, *Why art thou Wrath, and thy Countenance fallen, if thou doest well, shalt thou not be accepted*, which does sufficiently intimate, that *Cain*'s Offering was not Corn or Wine, or any

of the common Fruits of the outward Principle, which in themſelves are innocent and harmleſs, but rather of evil uncircumciſed Works, which were not, nor never will be acceptable to the Lord of Love and Innocency.

4. Then *Cain* roſe up (that is, he elevated himſelf in the fierce, harſh wrath) as he was in the Field, (that is in the wild Nature) and ſlew his Brother *Abel*, *viz.* the innocent Divine Principle, which the wrathful, harſh, fierce property does ſtill Slay and Murder, in the Hearts of all *Cain's* Children.

5. Therefore *Moſes* adds further, that after *Cain* had ſlain his innocent Brother, *He departed from the preſence of the Lord*, which could not be as the great Creator is underſtood in the two grand Principles of Love and Anger, becauſe he is the Life, the being of all Beings, and in every thing, but *Cain* departed out of the preſence of the Divine innocent Principle of Love and Light, and went into the Land of *Nod*; that is, took up his Habitation in the wrathful, fierce, earthly property, and built a City; that is, he grew ſtrong and powerful in the inward and outward Principles of Wrath, and became a great Lord and Maſter in all Inventions of Building of Cities, Trading by Sea, Violences, Oppreſſions, and moſt apt in the uſe of all killing and warlike Weapons; for from this *Cain*-like fierce Spirit, do proceed all the great Oppreſſions and Murthers that are common unto Mankind, and always did, does, and ever will endeavour to domineer over innocent *Abel*, or the principle of Love and Meekneſs, and to keep the whole Earth in Bondage.

6. It would be but a ſymptom of Vanity or Ignorance groſly to conceive that *Cain* offered Corn Oils, or other external Fruits, or that *Abel* brough

Sheep

Sheep, Lambs, Calves, or the Fat of them; their Offerings were the living Powers of their Souls, *viz.* evil and good Works; the first were *Cain*'s, producing from the harsh, earthly, fierce, wrathful Principles that had the Government in him; the latter were *Abel*'s, flowing from the Divine innocent Fountain, and each was received of each; that is, the Holy Fountain of Light and Love kindly entertained *Abel*'s Offering by simile, and it was a sweet savour thereunto, as springing from the same Root; as on the other side, *Cain*'s was swallowed up of the harsh, wrathful Principle by sympathy, having the same basis, but the Kingdom of Love could not accept his Offering, because the same was an Abomination unto it; nothing is welcome there but well-doing, that is, innocency and good Works, which makes up the main of true Religion.

7. Men cannot see and distinguish the Spirit of *Cain* and *Abel* in themselves, except they first come to discern and know themselves, by, and through Obedience to the Voice of Wisdom, which gives a true Sight and Understanding: All that the Lord requires of the Children of Men, is to walk in his Law of Love, and do unto all as they would be done unto; the first step unto which sublime State, is for every one to know himself, and to distinguish the voice of *Cain* from that of *Abel*, which are essentially in every Man.

8. Such Offerings as the Blood, and Flesh of Sheep and Oxon, would not satisfie or appease the awakened Wrath of the Father; for, as the Apostle hath it, *Sacrifices and Burnt Offerings thou wouldst not, but loe I come in the Volume of thy Book, to do thy Will, which was, is, and ever will be an acceptable Sacrifice to the Lord*; for if the partition wall of Wrath, between Man and his

his Creator could have been broken down by killing and burning the inferior innocent Creatures, then the Divine Principle need not have been manifested in the fulneſs of time, *viz.* Chriſt Jeſus, who came to Seek, and is able to Save the Soul, which the Blood of Bulls and Goats could not Ranſom, for, as the Wiſe Man ſaith, the killing and committing of one Sin, could not expiate another; all Oppreſſion, violence and killing either Man or Beaſt is as contrary to the Divine Principle as light is to darkneſs, for one is the Principle of Fire, the other of Light and Love.

9. The Original of all Sacrifices and Killing of the inferior Creatures came in with Man's Tranſgreſſion, Fall, and Degeneration from the Government of the Divine Principle, for when he had ſuffered his Will and Deſires to enter into the fierce Wrath, then his Soul felt it ſelf in horror, and very uneaſie, and began to think how he might appeaſe the Divine Indignation, and then, and not before, began Sacrifices; for undoubtedly if Man had kept his firſt Innocent Eſtate he had never killed, much leſs deſired to eat the Fleſh and Blood of the inferior Creatures, conſequently there had been no Sacrifices, which as they came in upon the Tranſgreſſion, ſo nothing can period them, and put an end to killing and eating of Fleſh and Blood, but only Obedience, and a daily offering up unto the Lord the Firſtlings of our Flocks, that is pious, devout, hearty, innocent Hands, and undefiled Minds, and as if killing the inferior Creatures, and eating their Fleſh and Blood had not been, there would not have been any Sacrifices thought on, but vain Man imagining that God was even ſuch as one as himſelf, that would be pleaſed and attoned by the Fleſh of inferior Creatures, and hoping thereby

thereby to divert the Wrath which he himself had most terribly stirred up, tho' still he continued in the practise of Unrighteousness, and cruelly promoted throughout the World the custom of Sacrificing; And some thinking the Nobler the Victim was, the greater must be its efficacy and merit, proceeded so far as to offer up their own Children to their Idols, but the true God abhorred all such Inhuman Cruelties, and tho' he prescribed the Sacrificing of Beasts to the *Jews*, yet the same was for the hardness of their Hearts, for as the Scriptures of Truth do testifie, such as the People such is their God, that is, if they live in Violence, and delight in killing, then the Lord is in the midst of them in his Angry, Jealous, or Wrathful Power, for when Fierceness and Wrath do predominate in Men's Hearts, then they promote all Cruelty as well in Religious Worship as in their daily Practises, and the People that live in the Power and Operation of the fierce angry Spirit, cannot be satisfied without some such Bloody Rites.

Of the Original of most Inhuman Inventions.

1. FRom the Kingdom of *Cain* joined with the outward Principle of this World, that is, from the first and third Principles does proceed and arise most Arts and Inventions, and not from the Nature of *Abel*, or second Principle of God's Love, which therefore we find complaining, that Man was made upright, but had sought out many Inventions.

2. It may easily be observed, that most Inventions, or curious Arts in Man, do proceed from

from an ill Ground or Root, *viz.* from the high, proud, fierce Principle; this is manifeſt in the generality of Arts and new Inventions that are brought to light in our times, and the ſame is to be underſtood from the beginning, elſe the Lord had not complained of them.

3. Few and eaſie are the things that ſerve for the ſupport of Human Nature, and to ſupply its Neceſſities, as plain Plowing, keeping of Sheep, and the like, which every Man is taught by his Natural Genius or Inſtinct, without being beholding to a Maſter of Art; but on the contrary, thoſe innumerable Arts, and needleſs Inventions, that ſtand Man in no ſtead, but lead him to vanity and evil, are very hard, difficult, and chargeable to be obtained, and if any of ſuch Inventions do chance in ſome reſpect to aſſiſt Man, it was not the intention of the Inventor ſo much fix'd on the general Good, as on Ambition, Covetouſneſs, and the like, that he might get Money by it, be eſteemed Famous, and have the Praiſe of Men.

4. If you read over *Polidore*, *Virgil*, Books of the Inventions of things; or *Paucicolus*, of things loſt and found; or were it poſſible to number up all the Inventions ſince the beginning of the World, there will not, perhaps, appear one of a thouſand that was needful, or, indeed, beneficial unto Mankind, and clear of Evil in the Root.

5. Therefore *Cain* is mentioned to be the firſt that built a City, as ſignifying, that he was the Father of needleſs and harmful Inventions, which Cities and great Towns have chiefly applied themſelves unto, for nice Inventions, and ſuperfluous Arts, are not promoted amongſt Plowmen and Shepherds, for they are plain down-right, or rather upright honeſt Men, and employ themſelves

ſelves equally Innocent and Neceſſary; thus were all the holy Patriarchs, plain ſimple Herdſmen and Shepherds, in whom was contained the Royal Line of the Divine Principle, or holy Seed of the Woman, that can bruiſe the Head of the Inventions, or Serpentine Nature, as *Abel*, *Abraham*, *Iſaac*, and *Jacob*; and at the Manifeſtation or Birth of Jeſus, the Grand Shepherd of Souls, the ſame was firſt proclaimed by the Angels to thoſe that were innocently tending their Flocks.

6. Not to inſiſt on thoſe black Arts which are generally decried, as Negromancy, Conjuring, the Skill of mixing and preparing Poyſons, and the like; What do moſt of the reſt, and more applauded Crafts tend unto, but either Violence, Oppreſſion, and the Deſtruction of Men, or to Fraud and Couſenage, or to Gluttony, Drunkenneſs, Luxury, and Effeminacy, or to Pride and Vanity?

7. What kind of Property or Principle was that in Man, which firſt Invented, and daily improves the uſe of Warlike Weapons to kill, murder, and deſtroy thoſe of their own Kind, as well as other inferior innocent Creatures, that raked into the Bowels of Hell for Brimſtone, Nitre, and Salpeter, to furniſh them with Gunpowder, and Studied the Art of Mining and Blowing up their natural Brethren by hundreds at a blaſt? Did not all ſuch things originally ariſe from the bottomleſs Pit, that deep dark Poyſonous Abyſs of Fierceneſs and Wrath? And ſtill from the ſame horrid Fountain do proceed all new Inventions that tend to the Deſtruction of Man, wherein it may be obſerved, that Chriſtians have been more unhappily Ingenious than thoſe they call Heathens, which is much to be lamented, tho' the latter have ſo far learn'd of them, that now they

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are grown no leſs expert in the miſchievous uſes of thoſe Inventions, and not ſeldom do therewith plague and deſtroy the Original Authors.

8. From what Principle in Man did the Invention of Ships ariſe, or what real Neceſſity was there for the ſame? Has the moſt Merciful and Bounteous Creator, planted Man in any Country which does not afford ſufficient to ſupply all the Neceſſities of Nature? For, did not thoſe Millions that inhabited thoſe vaſt Regions, ſince called *America*, ſubſiſt without the Art of Navigation, and further than meer Nature taught them for many Ages before? *Columbus* could boaſt of diſcovering a New World; how many have been ſwallowed up by the vaſt Ocean thro' means of Seafaring Attempts, which ſeldom had better aim, than either to Diſquiet, Conquer, and Rob innocent peaceable People, or to obtain ſuch things as are not at all needful, but ſerve only to pleaſe the vanity of the multitude, and procure Diſeaſes?

9. Conſidering the certain and inevitable danger that attends Navigation, we may juſtly ſay, that all things brought from remote parts by Sea are the price of Blood; Now if a Prince cauſe a ſingle Man to be put to Death, or one privately kill another, or if a Man hang or drown himſelf here on ſhore, then what a great deal of trouble it makes amongſt the Relations, and alſo the People, (which, indeed, when done by the Hands of Juſtice, is much to be lamented, that People ſhould live ſo contrary to Human-Society, that there ſhould be any kind of cauſe for killing of Human Creatures) but there do daily many thouſands expoſe their Lives in going to Sea to fetch ſuperfluities, that ſerve only to promote Vanity and Diſeaſes, and when they loſe their Lives,

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and periſh through their own Folly and ill Conduct, little or no notice is taken of it; as in one Storm, thouſands of Men ſink to the bottom of the Sea in their Ships laden with Spices, Wines, and the like, which if they had brought to Land, they, nor no others, could not have ſuſtained their Hunger and Lives one Weeek, but could have done abundance of hurt to the Eaters and Drinkers thereof.

10. What Tongue or Pen can expreſs the hazards, the horrors, the miſeries, that People expoſe themſelves to in the Tempeſts at Sea, and to what purpoſe, to fetch Wanton Men Pearls to hang at the Ears of their more wanton Miſtreſſes, to bring Pepper to ſtrew over our Cucumbers, Mangoes for our Mutton, or Claret, *Florence* Wine, Brandy, and a thouſand other ſtrong Liquors to Intoxicate our Gallants, and make them ſpend their Means, ruin their Healths, ſhorten their Lives, be Mad, Quarrel, kill one another, and ſo to be hang'd for't: Certainly, did our friendly courteous Women, and nice Ladies, and others pretending to Piety and Conſcience, conſider all this, they would not be ſo fond of theſe Foreign Need-nots, but rather be of *David*'s mind touching the Water his Soldiers procured, which he counted the price of Blood, and tho' he had need of it, yet he would not receive nor drink it.

11. What Principle or Property in Man was it, that firſt Invented all ſtrong intoxicated Drinks, which do chiefly ſerve to deſtroy Men's Souls and Bodies? Did not he that firſt invented the making of Wine, commit one of the greateſt Evils through Drunkenneſs? which is ſtill the grand cauſe and in-let of Adulteries, Whoredom, Murders, Blaſphemies, and all kind of Diſeaſes,

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and Oppreſſions, both of Body and Mind; whence it is clear, that this Invention did proceed from the Bitter Root.

12. From whence did, and do the daily Inventions, Compoſitions, and Prepoſterous mixtures of Foods proceed, which meerly ſerves to ſtupify the Intellectuals, and diſtemper the Body with incurable Diſeaſes; doth not all ſuch pernicious Inventions proceed, and ariſe from the Poyſonous Root? As alſo all Plays, Games, fine Cloaths, rich Furniture, ſtately Buildings, as Pyramids, and a thouſand ſorts of ſtately Structures of vaſt Charge, invincible Labour, and Hazards to thoſe that build them? Will any body ſay, that ſuch things are neceſſary to the Life and well-being of Man? Are they not rather contrary to the Command of our Lord? *Having Food and Raiment, be ye therewith content.*

The Excellency of clean Foods, eſpecially of Bread.

1. AS a Medicine drives its Qualities from the Ingrediencies, as a Building is weak or ſtrong, according to the proportion of the materials and good Workmanſhip in joyning them together, ſo Meats and Drinks, whereby Men are nouriſhed and ſuſtained in this mortal State, have a far greater Influence and Operation, not only on the outward Body and Senſes, but alſo on the Intellectual Faculties, or Soul, than the vulgar does imagine, for the Spirit makes all things Eſſential.

2. Bread being the equalleſt and cleaneſt of all Foods, as wherein the four Grand Qualities ſtand at the neareſt harmony, deſerves to be Sti-

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led the Staff of Life, becauſe it affords a firm clean nouriſhment, and pure Spirits, excelling any other particular Food, whence the great Light of the World has honoured it ſo far, as to pronounce it the Symbal of his Body; For as the Divine Principle, or Human Friendly Nature, will incorporate, qualifie and allay the out-goings of the harſh, wrathful, bitter Spirit, and bring all into Concord and Equality, whereby the inward Senſes of the Soul, and Intellectual Powers, taſte, feel, and imbrace each other, in Love and Harmony, the like is to be underſtood of Bread, it qualifies and allays the Diſcord and Inequality of all other Foods, and ſo renders it fit for the Health of the Body and Mind.

3. Bread was the principal Food the Creator ordained for Man after the Fall, it having the firſt place before all other Foods; therefore the Lord ſaid, *In the ſweat of thy Brows thou ſhalt eat thy Bread*: For all other things that Man needs to feed on, can be prepared without Labour, or with very little, as Herbs, Fruits, *&c.* but there goes conſiderable pains to the procuring of Bread. And hence too we are taught to Pray for our Daily Bread, as including under that Name, all things neceſſary for the ſupport of Human Life.

4. Outward cleanneſs in Meats, Drinks, Cloathing and Exerciſes, is of great uſe, and prevents, and, as it were, cuts off in the bud many Diſeaſes and Inconveniences, both from the Body and Mind; therefore the Light of the Goſpel, or Divine Principle, makes that part of *Moſes* Law touching cleanneſs Eſſential, when it opens its ſelf in the Center of Man's Heart, and it is a Ceremony to none, but ſuch as are ignorant of God's Law, and the Sympathetical Operations.

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5. Frequent Bathing, or Washing in pure Running Water, is highly convenient for all persons, especially after easing themselves, for the same will in a great measure prevent the pernicious Diseases of the Fundament; some of which are Incurable.

6. Be careful that you do not sit on Common House of Easement, which oftentimes proves of evil consequence, and infects the Party with Diseases of various kinds, according to each Man's Constitution or Complexion; therefore those in Cities that would avoid such Dangers, ought to ease themselves in a Vessel of Water, and when the Excrement is cold, then to put it into the House of Office; particular Reasons in Nature I have shewn elsewhere.

7. Have a care of Compositions, use and desire, Simplicity, for Wisdom. In the preparation of Food, preserve Unity; that is, prepare but one thing at a time, for things of differing Natures cannot be prepared together, because some requires a longer, some a shorter time; besides, the Spirits and inward Virtues of each thing, do mix and incorporate, and mightily strive with each other for Victory, by which the pure parts of them all are wounded, for in the Combat the weaker suffers Violence, and the Spirit is Suffocated.

8. Flesh and Herbs, Roots and Puddings, are not to be prepared together in one Vessel, but each alone, because of their different Nature, and times of preparation, for Water, after it hath boiled an hour, more or less, will not prepare any sort of Food to that degree of Excellency as at first.

6. Let Seafaring Men, and others that Travel, when they go ashore beware of *Venus*; as

also

alſo of lying in ſoft warm Beds, eſpecially Feather-Beds; as alſo of eating of freſh Fleſh and Fiſh too immoderately, leſt they fall into Fluxes, for Nature cannot endure ſudden Changes; and where Wiſdom and Temperance is wanting, People are ſubject to various Diſeaſes on ſuch occaſions, as Fevers, Fluxes, Colds, &c.

10. The chief occaſion why Mankind is ſo ſubject to frequent Fevers, is the variety of Foods, improperly compounded, eſpecially the common eating of Fleſh and Fiſh; as alſo Butter, Cheeſe, and the uſe of ſtrong Drinks, for always fat Foods do fur the Stomach, and are hard to be ſeparated, either by the natural heat, or by the Liquor that is drank, eſpecially ſtrong hot Drinks, Water being the proper Minſtrim or Liquor for the Stomach; for this Cauſe, Obſtructions and Fevers, as alſo hot Diſeaſes are ſo common, and griping Pains and Fluxes; ſuch Meats and Drinks do awaken the original fierce Fires.

11. All Foods proceeding from the vegitable Kingdom are innocent, more equal in their Parts, eaſily diſſolved, affording fine Spirits, therefore thoſe that live chiefly on ſuch innocent Foods, are more airy, pleaſant, cool, and full of delight in Body and Spirit, which none can know or underſtand, but ſuch as have experienced it for ſome conſiderable time.

12. All that would prevent Fevers, and many other Diſeaſes, and keep themſelves in harmony, ſhould apply themſelves to ſimple Foods, *viz.* Bread, Fruits, Herbs, and the like; forbear all ſorts of Fleſh, Fiſh, and eat ſparingly of Butter, Cheeſe and Milk, and eat but little Fat, beſides Oil; for this you muſt always remember, that every thing begets its likeneſs.

13. Bread,

13. Bread, Herbs, Seeds, Fruits, and moſt, or indeed, all vegetative Foods, do repreſent unto Man the Divine Principle of Light and Love; but Fleſh, be it of what kind it will, does denote the harſh wrathful Principle, and Man's deſires ſo much after it, is a true ſign that he lives in that harſh, fierce, killing Principle.

14. For now-a-days, if any Man ſhould be condemned to live only on Bread and Water, and what might be made thereof, he would think himſelf hardly dealt with, which do demonſtrate the high degree of Man's depravation, and ſeparation from the Divine Viſion, or firſt ſimple State.

15. Many of the Holy and Wiſe Ancients have declined and decried the eating of Fleſh and Blood, eſpecially of ſuch Creatures as are unclean, and that will eat the Fleſh of their Fellow Creatures; but never did any of the Philoſophical Men forbid the eating of ſuch harmleſs things, as Herbs, Bread, and the like, but have recommended them as moſt agreeable to Nature and Health.

16. A time ſhall come when the Lion ſhall eat Hay with the Ox, and the Wolf lye down with the Lamb; that is, the fierce ſavage beaſtial Nature in Man, ſhall be thorough ſhined and bowed before the Divine Principle, or Lamb-like Spirit; and whoſoever comes to know that time, will be contented with innocent Herbs, Bread, and the like harmleſs Foods.

17. For if the Wolfiſh Dogiſh Nature did not predominate in Man, they would not ſo much long after the Fleſh and Blood of Beaſts; but whatſoever Principle do reign in the Center of a Man's heart, whether Good or Evil, he will deſire Food ſuitable thereunto.

Some particular Notes whence Conſumptions proceed, and the occaſions thereof.

1. THE Compoſitions of ſweet fat Foods and Spices, all mixed together, do deſtroy the innocent ways, eſpecially when done without underſtanding the Principles of Nature, clog and obſtruct the Stomach, and too much open the Gate of *Venus*.

2. The frequent eating of Fleſh and Fiſh, and ſuch as are rapacious, mixed with the richeſt vegetations, do open and manifeſt the hidden internal Properties of ſuch Fleſh and Fiſh, thereby increaſing Luſt, and evil beaſtial Inclinations.

3. The great quantities of Food, wherewith moſt People overcharge Nature, which do generate ſuperfluity of groſs Juices; and if ſuch Foods be from the Animal Kingdom, as Fleſh, Fiſh, Butter, Eggs, Milk, or various ſorts of them mixed together, then they do ſo much the more provoke Inclinations to *Venus*; for Fleſh and Fiſh do much more ſtrengthen the Venerial Property than ſimple Vegetations, eſpecially when joyned with ſtrong intoxicating Liquors.

4. The frequent, or overmuch drinking of ſtrong fermented Drinks, eſpecially when the Foods are fat, rich, ſpicy, and ſucculent, then if there be not great temperance in quantity, Nature is ſet into an unnatural Flame.

5. The too frequent viſiting the ſhades of *Venus*, with the before-mentioned intemperances, do extremely promote to the utter ruin of many thouſands; this is the ſecret Enemy that wounds the braveſt Gallant, and ſtrongeſt Nature, and ſend them down with Sorrow to the Grave betimes.

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6. The common Lying of Men and Women together on hot ſoft Feather-Beds, which do hinder Reſt, keep the Body too hot, cauſing many ſilly Diſcourſes, and ſometimes wanton ones, exciting *Venus* on both ſides, whence proceeds weak Limbs, feeble Joynts, and poor low effeminate Spirits.

7. It is very hurtful to many Conſtitutions to lye on Beds with, or immediately after deceaſed People, eſpecially Women, for thereby many a luſty Man contracts languiſhing Diſeaſes unknown to themſelves, and no leſs to their Doctors, and then their Cure is as unknown to them both.

8. The aforeſaid Intemperance and Uncleanneſſes, do not only generate, or occaſion Conſumptions, but in many Conſtitutions terrible Fevers, Stone, Gout, Palſies, Scabs, Itch, and various other unclean Diſeaſes, according to each Man's Nature and Complexion, for this cauſe more People are afflicted with Conſumptions, Fevers, Stone, and Palſies, and dye thereof, than of any other Diſeaſes.

9. For it is to be noted, that moſt, or all People that have wherewithal, do with great deſire live on Fleſh, Fiſh, Eggs, Butter, Cheeſe and Milk, mixing the richeſt Vegitations with them, as Spice, Sugar, Raiſons, Currants, and the like, and at the ſame time drink ſtrong Cordial Drinks, which do ſtrongly provoke Nature, and awaken its hidden Properties and Centeral Fires, and put all into Diſcord and Confuſion, one Property or Quality endeavouring to overcome the other, in which Combat the *Malus Genius* do generally obtain the Victory, and then the poor Soul is captivated, and overwhelmed in the Sea of Wrath and Uncleanneſs, and the Body precipitated into Fevers, Conſumptions, or ſome other cruel Diſtemper,

ſtemper, according to the Nature of each Man's Conſtitution.

10. That which is the hardeſt Vice in Mankind to overcome, (eſpecially in the Males) moſt People do, with all Cunning and Art, endeavour no leſs to indulge than hide, *viz.* The inclinations to *Venus*, which, if Men by Prudence and Temperance can ſubdue (ſuch eſpecially as are naturally inclined thereunto) it will not be hard for them to vanquiſh all other Vice, but inſtead thereof, moſt Men do in one degree or other promote and advance it, *viz.* By the common eating of Fleſh, Fiſh, and various ſorts of compounded ſweet, fat, ſpicy Foods, and ſtrong Drinks, which do wound Nature to the very Heart; and this Intemperance and Uncleanneſs is much more practiſed in *England* than any other known Country, eſpecially in Cities and Towns, than in the Country, and therefore more do there dye of Conſumptions, *&c.*

The danger of fat Foods, as Fleſh, Fiſh, Butter, Eggs, Cheeſe, and the like.

1. IT is to be noted, that all ſorts of Vegetations, or Vegetative Foods, are much eaſier ſeparated and digeſted by the tart, pleaſant, ſharp, and yet not ſower Liquor, or great Menſtruum of the Stomach, and natural heat, than ſuch as proceed from the Animal Kingdom, as fat Fleſh, Fiſh, Butter, Eggs, Cheeſe, Milk, or the like, the underſtanding thereof is only obtained by Experience, for nothing but Practice makes a Doctor.

2. Such fat ſucculent Foods do Oil and fur the Stomach and Paſſages, and are difficultly diſgeſted or diſſolved, lying longer in the Stomach, and heavier than ſuch as are lean or not fat, or which ariſe from the Vegetative Kingdom, as every bodies experience may eaſily convince him; and beſides, when mixed with Sugars, Spices, Fruits, or the like, they do not only obſtruct the paſſages, and generate bad Blood, and impure Spirits, but alſo, for the moſt part, cauſes great heats to attend all the External parts, whileſt the Center is cold and diſordered, and then the diſgeſtive faculty requires a Drachme of ſome Cordial ſtrong Liquor; the truth of this thouſands of living Witneſſes can atteſt, whence do ariſe a further debilitation of the Stomach, Venereal Inclinations, great heats and uneaſineſs, Conſumptions, Gout, and a thouſand other Evils both to the Soul and Body.

3. Such Foods are endued with great plenty of groſs phlegmatick Juices very pernicious, as being too hard for the Natural heat to diſſolve and diſpatch away downwards into the Bowels, but remaining behind, do infect the Blood, obſtructing its Circulation, and renders the Spirits foul, thick, impure, and dull, which People feel in their Limbs and Joints after great Meals of ſuch Food, which do by degrees ſow the Seeds, and lay Foundations for Diſeaſes, eſpecially Conſumptions and Fevers.

4. Theſe Inconveniencies are much increaſed by great drinking of ſtrong Spirituous Liquors, which the natural heat of the Stomach does quickly ſeparate, for the ſpirituous parts of all firmented Liquors are on the wing, and when ſuch Drinks comes into the Stomach, the more pure and volatile ſpirits thereof, do, as it were,

an instant, join and incorporate, and draw them forth, so that in a little time they spread themselves into all the external parts, and cause them to burn with heat, whereby the whole Body becomes uneasie and disordered.

4. But the colder gross phlegmatick parts of such strong spirituous Drinks remain in the Stomach and Vessels, mixed with the grosser undigested Particles of the Food, which do after coagulate, or, as it were, knit together, and does want so much the more heat, and oppress the Stomach, occasioning Surfeits, Fevers, and other Diseases, seldom curable.

5. For Strong Drinks do contain all properties, but more especially two, *viz.* a quick brisk lively Spirit that is volatile and penetrating, which by fermentation presently puts into motion, and a dull dead heavy phlegmatick Liquor, which by degrees falls down into the Uriters, in such Constitutions as are hot and vigorous, but not without leaving some dregs on the Stomach; but in such as have but weak heats, and are of colder Compositions, the same incorporates with the Juices of the Food, and hinders concoction by fouling the Stomach and Vessels, which do quickly destroy the Natural tone of the Stomach, and so prove the original of various Diseases, for this cause there is greater danger in superfluous or excessive Drinking after full Meals of fat Flesh, Fish with Butter, &c. then on an empty clean Stomach, for though the latter will sooner intoxicate the Head, the former is more prejudicial to Nature in its consequences, for most Surfeits by over-drinking, are gotten after full over-plentiful Meals of the before-mentioned Foods.

Of Foods that are Eaſie, Innocent, and moſt Healthy.

1. ALL Vegetative Foods are not only wholſom, but eaſily concocted, for the pleaſant Ferment or Menſtruum of the Stomach, can with much more facility diſſipate, diſſolve, and diſgeſt Vegitations, than Fleſh or Fiſh, and the reaſon is, becauſe the former are not only more innocent and equal in their parts, but more ſharp and leſs Oily, and withal more ſpirituous; 'tis true, they are endued with an Oily Body, but it is, as it were, a ſpirituous Oil, as is manifeſt in ſeveral ſorts of Vegitations, in whoſe preparations, if due Care and Prudence be not uſed, both the Spirit, and alſo the Oil, will evaporate, and then the thing becomes of no uſe nor true virtue, the Oil in all Vegitations being the ponderous quality, and alſo is the Houſe, or Dwelling-place, of the Volatile Spirit, and if any violence be offered to the Spirit, then alſo the Oil does with the true Spirit become either ſuffocated or evaporated; for this very cauſe all Herbage, that has loſt its Spirit, does neither ſmell well, nor weigh heavy, from that fragrant ſmell proceeds from the Eſſential Spirits, and the weight and ponderouſneſs is from the Oil. The very ſame is to be underſtood in all Grains, as Wheat, Barley, Rye, and the like; the true colour alſo do ariſe and proceed both from the Eſſential Spirit and Oily Quality.

2. Therefore all Vegetative Foods, eſpecially ſuch as are made of Corn, as Wheat, Rye, Barley, or the like, are far more agreeable and harmonial than Fleſh and Fiſh, eaſier of digeſtion, affording a finer, livelier, and more brisker Spirit, and

leſs

less Phlegm, or gross Juices, which the Natural Heat, and sharp pleasant Menstruum, or Runnet of the Stomach, can easily digest, and send down into the passages, and so free the Joints, and other parts of the Body, from inconveniencies. This is manifest by external Operations, for how quickly will Bread dissolve being put into Water? nay, the whole dry Corn it self, being infused, grows soft and tender in a little time, but how long may one infuse Flesh, Fish, Cheese, or Butter, before they dissolve, or grow more tender? Vegetative Foods do also keep the Body cool and pleasant, preventing Fumes and Vapours from flying into the Head, because such Foods do not generate them, as all fat Victuals does, for their crude, obstructive, phlegmatick Juices, that lodge in the Stomach and Vessels, that cause Fumes and Vapours, as also Fevers, for the principal cause that Fevers are so frequent, is that surplusage of matter that proceeds from intemperance in Foods, both in quantity and quality, for when People over-charge Nature, then the digestive faculty cannot make a perfect separation, but the gross Juices does load, stop, and fur the passages, whence is generated thick Blood and impure Spirits; so that Nature becomes stagnated, which does immediately stir up and awaken the Centerial Fires in all parts of the Body, and makes the whole burn with an unnatural heat, uneasie and burthensom, which is that we call a Fever.

4. Therefore in a special manner, after full Meals of Flesh or Fish, or other fat Foods, Men ought to be cautious of drinking too plentifully of strong spirituous Drinks; a Cup of good Water to most Constitutions as had far better success to carry off a full Meal of such Foods than strong Liquors, for good Water is endued with a mild

friendly quality, of a diſſolving, diſſipating, digeſtive Nature, and therefore helps concoction better than Spirituous Drinks, as may be gathered from moſt, or all external Operations; for Water, eſpecially River Water, or Spring Water, ſuch as will Waſh, Boil, and Brew well, will diſſolve and diſſipate hard coagulated Bodies ſooner than ſtrong Drink or Spirits, as Water will diſſolve Sugar ſooner than Beer, Wine, or Brandy, for in the laſt eſpecially, it will lye a great while before it diſſolves.

5. Vegetative Foods affords not only the greateſt, and moſt vigorous Spirits, in the Bodies of either Men or Beaſts, but more fine and innocent, free from the Seeds of Violence, Paſſions, and inclinations to Beaſtiality.

6. For the forementioned Reaſons, thoſe that live wholly on Vegitations, can drink more ſtrong Spirituous Drinks, and with far leſs prejudice than thoſe that live on Fleſh and Fiſh, for they will not ſo ſoon fume up into their Heads, nor ſo much heat their Bodies, finding their Stomachs free from thoſe Crudities, and flatulent Juices, wherewith the others are peſtered, and conſequently the digeſtive Property more powerful, the Drink is preſently diſpatched, and the groſſer parts evaporated by the Uretors, without any lett or hindrance; but the caſe is otherwiſe in the Stomachs of ſuch as eat Fleſh and fat Foods. The truth of this may further appear, by Men that do drink much ſtrong Drink after full Meals, ſuch will be made Drunk before, and alſo Sick, before thoſe that take the like quantity, whoſe Stomachs are rather empty and full; and the latter are in far leſs danger of Surfeits, it being ſeldom known that ſuch that are both great Eaters, and great Drinkers too, do live long. But on the contrary, great Drinkers

that eat but ſmall quantities of Food, do often live to Old Age; or if a great Eater chance to outlive Youth, they ſeldom but have the Gout; from all which it follows, that Animal Foods, which are for the moſt part fat, are nothing ſo excellent or commendable as Vegitations, which none can underſtand or know, but Doctor Experience; talk will not convince any Man, no not Men of the greateſt Reaſons.

Obj. Some will be apt to object and ſay, that it is Nonſence to diſcourſe after this manner, *viz.* to affirm that fat Animal Foods, are not ſo good as poor lean Vegitations and Victuals made thereof, for we ſee (will they ſay) that fat things are deſired by all, or moſt, and if Fleſh be not fat, it is counted worth little, becauſe fat is counted to be of a brave healing, nouriſhing Nature and Operation; and therefore our Nurſes endeavour to make ſucking Children to take it even againſt their Stomachs.

Anſw. To which I anſwer, That I am not ignorant that this is indeed the vulgar Opinion, but for that very reaſon to be ſuſpected; nay, if you will hearken to the Voice of Wiſdom, utterly to be expelled, for Doctor *Experience*, and that moſt excellent Philoſopher *Right Reaſon*, will tell you, that 'tis a grand miſtake to think that Vegitations, and Foods made thereof, tho' they have not groſs greaſie qualities, as Animal Foods have, are therefore to be counted poor, lean, and of but little nouriſhment, for are we not every day taught the contrary, tho' not in Man, yet in all other Creatures? Will not a little cold Graſs, and dry Hay, and eſpecially Corn, make ſeveral ſorts of Beaſts fat, and that too very firm and ſubſtantial? And what is your brave Butter and Cheeſe, but the digeſted Juice of Graſs and Ve-

gitations? All dried Grains, as Wheat, Barly, Rye, and many other ſorts, are endued with an excellent Spirit, and pure Oil, much finer and freer from groſſneſs and phlegm than Fleſh, or the product of Fleſh, the Oil of Grains being, as it were, volatile like a Spirit, ſo that when it comes into the Stomach it is brisk and lively, moſt eaſily ſeparated and digeſted, as being turned into an Unctious ſubſtance, from whence the fatneſs of theſe Creatures that live on Corn does proceed, which Unctious quality does alſo contain a bright lofty exhilerating Spirit, that makes all ſuch Creatures ſo ſtrong, lively, and brisk, that they have no need of the fat, either of Fleſh or Fiſh; The very ſame would happen to Man, if he could content himſelf with Vegitative Foods, and good Drinks made thereof.

7. Such as live on Vegitative Foods, are hardly ever ſubject to drought, tho' they can, when they eat, drink with more pleaſure to the Stomach, tho' not ſo much to the Pallate, as ſuch as live on Animal Foods, for great thirſt is a kind of a Diſeaſe, and tho' ſuch People find Drink very grateful to their Pallates, yet afterwards it does not only ſwell the Body, but makes it uneaſie, and alſo unfit for Labour; which inconveniencies, thoſe that live on Vegitables are not ſubject unto, for ſuch Foods being more equal in their parts, and eaſier of concoction, and of a middle nature, and mild friendly operation, having, as it were, a certain Minſtruum of their own, does thereby agree with, and help the digeſtive Faculty, and being always light, and readily ſeparated, paſs quickly away, and cauſe neither drought nor heat, having no occaſion to attract or draw the pleaſant moiſture from the remote parts. Therefore ſuch as uſe this Diet, do always find themſelves brisk,

brisk, light, and fuller of life and strength presently after eating than before, (whereas those that stuff themselves with Flesh, Fish, and the like, are dull, heavy, and indisposed for a considerable time after eating) which is a signal demonstration of the excellency, and agreeableness of such Foods with the Stomach and Nature. If, Reader, thou wouldst be assured of the truth of what is said here, then go home and practise, for there is no other way to be satisfied; as for my own part, I am never droughty as those are that eat flesh, yet I can drink freely with pleasure and refreshment, the simplicity of such Foods is wonderful delightful to the Pallate as well as the Stomach, after a little use and practise, far beyond the compositions of Flesh and Fish, or any Foods that proceed from the Animal Kingdom.

8. By Vegetative Foods, I mean all such as are made of Grains of Corn, especially of Wheat, which is the King of all others, as Bread, Flowered Water, or Pap with Bread in it, Gruel, Cakes made of various sorts of Flower, Gruels with dried Herbs infused, or green Herbs, Sallads with Oil, Sallads with Vinegar, Good Ale made with Malt; these are the most material Foods the Vegitable Kingdom affords, they be not many, but they are excellent. There are also several sorts of Fruits, as Apples, Pears, Cherries, Grapes, and the like, which may now and then, with Bread, furnish thee with a Meal, but a few will serve thy turn, the best use of them is to make them into Drink, as Cider, Perry, and the like. Moreover, there are a great number of Roots, as Turnips, Carrets, Parsnips, and others, but they are not so proper to be eaten by those that live wholly on Vegitations, because they are too cold and earthy, affording but a small nourishment, and

not firm; besides, they are apt to looſen the Body too much, on which account they are profitable for thoſe to live on, now and then, that eat Fleſh, and other Animal Foods, eſpecially ſuch as are ſubject to Coſtiveneſs, but then they ſhould live on them and Bread, only two or three days together, or ſo long till they find a change, and that they anſwer the end they do it for, and not eat any Butter with them.

9. Live on innocent harmleſs Foods, firſt for the Health of the Soul, and the Benefits of Intellectuals, and then for the health of the Body, for all Diſpoſitions are made and continued in their full ſtrength and vertue by Meats and Drinks, and according to the Nature of them, clean or unclean, good or evil; ſuch are the Deſires, Inclinations, Words, and Works.

10. Cuſtom hides the truth from all Men in one degree or another, and 'tis no ſmall part of Piety and Self-denial, to overcome the Invegle-ments thereof, eſpecially the uſages of thoſe Places and Countries a Man has been bred up in.

Some General Obſervations touching the Vanity of Men, in ſpending about Things that are of little uſe; The Conſtitutions of Men and Women; The moſt Savage Beaſts; And the true Worſhip.

1. THE Spirit of Wiſdom leads all her Children into the Univerſal Temple, where there is no Jangling nor Contention about Words, and outward Forms of Religion, but they all imitate their Creator, by doing Good, and living Innocently.

2. Rejoice

2. Rejoice in the Gifts, and true Prosperity of thy Neighbor, and in so doing, thou wilt imitate the good Angels, who rejoice at the Repentance of a Sinner; on the contrary, there is no Vice more deviliſh than Envy.

3. Abſtract thy ſelf from the Senſuality of the Multitude, which is one true ſtep towards Regeneration, for he that needeth but few things, approacheth nearer unto his Creator, that giveth all things freely, and needeth nothing.

4. The ways of God, and the Obſervations of his Law, are plain and eaſie, but the Inventions and Ways of Men, are hard and difficult, both to the Soul and Body.

5. Content not thy ſelf with the Image or Likeneſs of Virtue, but keep cloſe unto the Univerſal, which will lead thee to the true Mother, and then all Strife and Contention will ceaſe to have a Being in thy Soul.

6. As Intemperance degrades a Man, and renders him worſe than the worſt of Beaſts, ſo no Man is capable of Regeneration, ſo long as he lives in, and under the Savage Nature, whence the deſiring after Evil, and the longing imaginations after the eating of Fleſh and Blood do ariſe; for what is it that Men ſhould deſire to be Regenerated from, is it not from Wrath, Fierceneſs, Envy, Malice, Bitterneſs, and doing Evil, or the thing one would not be done unto? Wherefore does Man call the Beaſts of the Foreſt, Wild, Ravenous and Cruel, is it not becauſe of their preying upon, killing and eating the Blood and Fleſh of their fellow Creatures? And wherefore does Man eſteem himſelf in a better ſtate, or more highly graduated than they, if he himſelf be the fierceſt, moſt ravenous and inſatiate Creature of Prey in the whole World? For he does not only Prey upon,

on, kill and eat the flesh of other Creatures, but most inhumanly Murders, and worries those of his own kind, which few or none of the Savages of the Wilderness will do: Consider therefore, O Man, whether, whilst thou continuest in this State, thou art not as bad, nay, far worse than the fiercest of Beasts.

7. Intemperate Desires, and the want of Regulating our Affections, are the grand in-lets and cause of all Domestick and Publick Evils, for most, or all Contentions and Troubles, in private Families, do thence arise; the Master is angry with his Servant, because he doth not get so much Money as he would have him; the Husband would fain be rid of his Wife, because he thinks he could get another with a great Fortune; the Wife is discontented, and quarrels with the Husband, because she hath not so fine Cloaths as some other Neighbors; the Mistriss is in Arms like a Fury, beating her Maid, because she hath broke some Knick-knack, which was not worth a Farthing, only it cost dear. In brief, all these Rude, which People have when they Scold, Fight, go to Law, Forswear themselves, and act all the Devils parts, are generally about needless things, and whose Estimation, only foolish Fancy raises to a great price: Nay, if a Man or a Woman have but a rich Garment on, and if it please God to send a sweet Shower of Rain, what Lamentations and Wailings, what Discontent and Trouble is the silly Creature in on this occasion; and how many foolish wishes will it often cause to the Mind. The like is to be understood in all other things that cost much Money, or Labour; the Silver Tankard is lost, what Confusion is all the House in: Nay, the Good Wife resolves to go to the Cunning Man, (that is, as she believes, to the

the Devil) to get it again, when an honeſt black Jack, wooden Can, or a ſweet Earthen Mugg, would have ſerved their turns full as well, to Drink out of, and prevented all this Hurly-burly; for, on the other ſide, there is but little trouble about the loſing or ſpoiling thoſe things that are eaſily procured, and coſt not much Money or Labour, it not being the real value, intrinſick virtue, or goodneſs of a thing, that cauſes this noiſe and contention amongſt Men, but the coſt and high vulgar eſteem; as a piece of good Bread is of a more true value, virtue and excellency, than twenty of thoſe Diſhes which my Ladies French Cook has been this Fortnight a preparing. An ordinary Cloth Coat, ſuch as Shepherds and Plowmen wear, is of far more uſe to prevent the injuries of the Elements, and to cover ſhame, (for I know no third uſe of Cloaths, unleſs it be that which the Devil taught us, *viz.* Pride) than the richeſt Silk that ever *Florence* beheld; ſo that it appears, the moſt of our vexations and quarrels are about things that are not uſeful to Man, or, at leaſt, ſtand him in very little ſtead, and which he may as well, nay, better, be without, for Nature needs but few things, and thoſe eaſily to be procured: But if the way of the Lord in Nature be perverted, and Man's Soul depraved, then the whole World, and all the Things and Creatures in it, will be too little to ſatisfie his extravagant Appetite and Deſires, therefore it is the part of a prudent Man, to take more Care and Circumſpection in the ſpending of Money than i. the getting, becauſe he that ſpends much, hazards both Soul and Body, Health and Pleaſure.

8. Remember to entertain Humanity, and to live in the good Port of the World, for that is the Sons Property, for all Innocency, Simplicity, Virtue,

Virtue, be it in what it will, whether in Man, Beasts, Herbs, Grass, Fruits or Grains, it all proceeds, and has its Birth from the Holy Fountain, *viz.* the Divine Word; and on the other side, all Wrath, Bitterness, Violence and Poisons, arises from the first Principle, or dark Root; for all things in this visible World, or Being, consist of Good and Evil, the knowledge of which way is Man's Fall; as the Divine *Moses* saith, That the knowledge of Evil is the doing of it, and the knowledge of Good the practice of Righteousness.

9. If a Good and Virtuous Person happen to be amongst Evil Men, his very restraining from the Evils they commit, altho' he say not a Word against what they do, but remain in silence, does yet Judge and Condemn them to their great disquiet and trouble, as having an inward sence and feeling, that the Good Man's Soul and Spirit, does, with great Power, withstand their Enormities, and hence is come that common Proverb, (that a Sober Man, or one that will not commit Outrages and Excess as fast as the rest) spoil good Company.

10. So if one Man tell any absurd or foolish Story, that is filled with Lies, he always keeps his Eye fix'd on his Fellow, or Companion, to whom he tells it, and if he doth not shew him some sign of his good liking or pleasure, by smiling or answering, he will quickly be weary of his Talk, and be ashamed, for thorough an internal sence and feeling, he perceives himself Judged and Condemned, though his Companion say not a Syllable good or bad.

11. By this you may perceive, that Man's Judge is always near him; that is, those that live and act in the Good: And on the other side, those

that

that live in the Evil, condemn and perſecute ſuch as live in the Good: From this ground all good Chriſtian Doctrine and Books have been oppoſed, becauſe the Fooliſh and Intemperate have found themſelves condemned by them, as not living up to what ſuch Books directs unto.

12. Pride is the great Evil Judge of all Virtue, Temperance and Well-doing.

13. It is hard to be a practiſing Philoſoper in a Married Eſtate, a Man of a Thouſand, but a Woman of Ten Thouſand.

14. Women are for the moſt part harder to be weaned from the pernicious Cuſtoms of the World, and fooliſh ways of the Multitude, than Men; it being rare to any of them, to have the deep ſight of the Divine and Natural Myſteries, for the profound and penetrating does ariſe from the bright flaſh of Light, which is higher dignified, and the Property of Fire more exalted in Men than in Women; whence greater abilites for Strength, Power, Underſtanding, Judgment and Government, do ariſe or proceed; Man being a wonderful Creature, not much inferior to Angels, when his great Fire is tinctured and moderated with the amiable, friendly Light, which will temper, qualifie and allay, all the unequal operations of the great Fire, whence, in Man, all Arts and Cunning do ariſe, if its Holy Council be obeyed.

15. Man's high graduation in the deep original fierce Fire, is manifeſted by his fierceneſs and cruelty, in the uſe of all Warlike Weapons, his contentious Humors, Fighting and Killing thoſe of his own Kind, and all other Creatures, becauſe the wrathful Property has got the upper Dominion in the Center of his Heart, being mightily augmented by Opinion and Cuſtom, by which the Principle of Friendlineſs and Virtue, is, as

it

it were, captivated, that ought to have the Government in each Persons Life.

16. But as for Women, their Dignification is from another Property, *viz.* highly Graduated in the Amiable, Sanguine, Human soft Nature, whence doth arise Tenderness, yielding Tempers, and great Love, exceeding Man's, which good Nature would be much more potent in them, if the daily noise and practising of Arms, Fighting and Killing one another, and all other Creatures were not so common, and counted lawful, for that does mightily increase and excite the wrathful Fire in the Females, who by Nature are fearful, and hate the sight of Arms, Tumults and Combustions.

17. But if the Females, through Custom, do suffer their Wills and Desires to enter into Wrath, Fierceness and Cruelty, suffering the bridles of Chastity, and friendly Sanguine Nature to be violated, which good Property is powerful in them, as it were their Radix, then such Women become far more Dissolute, Cruel, Fierce and Inhuman, than Man, because they have suffered, or rather forced their Wills and Desires into the dark root of bitter fierceness (which is a *Contrarium* to their Composition) therefore the Cruelty and Unchastity of Women, when depraved, have exceeded most Men's, being a greater degeneration from their Natures and Complexions; for the higher any Creatures are graduated in their Birth, the greater is their fall if they decline, (witness the Apostacy of Angels and Men.)

18. As the Females are beautified with curious shapes and forms, exceeding the Males, so their Souls are endued with sweet, loving, tender, friendly Dispositions and Spirits, more delightful and pleasing; for this cause the Wise King likens the Divine Principle of Love and Light to a Woman, *viz.* a Spouse or Virgin.

19. All

19. All kind of wantonneſs, fierceneſs, unchaſtity, boldneſs, and rude carriage, is accounted far worſe in Women than in Men, and, indeed, it is ſo in the root, becauſe they were made more chaſte, fine, mild and friendly than Men, for a Man may commit many outrages, and immodeſt Actions, and little notice taken of it, and if he forſakes ſuch courſes, they are eaſily overlook'd or buried in the Pit of Oblivion; but on the contrary, if a Woman have committed any unchaſte Action, or have but a wanton Look or Carriage, ſhe can hardly ever clear her ſelf, tho' her future Life and Converſation be never ſo regular and well governed; the true cauſe whereof is, becauſe they have committed violence on Nature, which is a very great ſin; if this were not true, Women might have been admitted ſeveral Husbands, as well as Men ſeveral Wives, but one Man does anſwer the ends of Nature to one Woman: But, on the contrary, one Woman cannot anſwer the ends of Nature to one Man, which will not admit any further diſcourſe in this place.

20. Suppoſe a Man be a great Mathematician, Aſtrologer, Phyſician, Muſician, or Divine, and ſuch a one ſhall commit the like Outrages and Evils, as an ordinary Man that is not endued with ſuch ſublime Gifts, the Artiſts muſt needs be counted the greater Works of iniquity, which ſome People do miſtake, and ſuppoſe the occaſion of ſuch Evils to be in their Art or Science, whence amongſt the Vulgar, a ſlight Opinion ariſes of theſe Profeſſions, but the cauſe of Evil is not in the Art, but in the Heart.

21. The ſame is to be underſtood in Religion, if any ſhall pretend to more Moderation, Temperance, and Piety, than his Neighbors, then preſently all Eyes are open to obſerve his Life

and

and doings, and if they Spy a fault (tho' themſelves are guilty of the ſame, or worſe, every day) they cry Stone him, Stone him, this is he that pretends to be Religious, as if they were not Men, and ſubject to failings.

22. All friendly Advice to the Women, that ſeeing they are ſo highly dignified, naturally in the amiable Conſtitution or human Nature, is, that they would not ſuffer their Wills and Deſires to wander, and enter into the dark fierce paſſionate fiery Property, which in a moment of time devours their ſweet Oil, and ſanguin Dowry, and then they are left, either without Pilot or Rudder, toſt to and fro in the Ocean of Error, committing Evil againſt their own Complexions and Natures, whereby their Fall becomes like *Lucifers*.

23. Man is more depraved than any other Creature viſible, becauſe he was higher graduated in his primitive State; one would think that the Prince of the Inferior World ſhould not be more wretched and forlorn than any of the Beaſts of the Field, or Fowls of Heaven, and, indeed, he would not, nor could not have been ſo, if he had not done ſome ſignal Evil againſt the great Law of God and Nature.

24. Man doth declare (by his Diſquiet, Care, Contentions, Fighting, Intemperances, and (the effects of theſe) perpetual perplexities both in Body and Mind) what Condition and Kingdom he is fallen into, and that he is not at home in this World, for all Creatures with whom he has to do, muſt naturally curſe him, becauſe he is their Tormenter, and the Curſes of oppreſſed Innocents are neither cauſleſs nor vain, for all Creatures are made by God, and live and move by his Power; and when they are hurried, hurt,

or

or killed, they naturally call for Vengeance, which may be reckoned amongst one of the Causes of the many Judgments and Calamities frequent in the World, as Wars, Plagues, Famines, Contentions, and the various, almost innumerable, Diseases and Disasters, that afflict Mankind, for Man's Soul nor Body can never be at rest or peace, until he do suffer the inferior Creatures to have and enjoy that liberty and quiet they groan to be delivered into; that is, for Man, to let them enjoy and live in the Law that their Creator gave them, of which Man, by his cruel violence and oppression, deprives them.

25. All the inferior Creatures do shew and are lively Testimonies of Man's dismal Fall from his first innocent Estate, *viz.* into the knowledge of Evil, or Self-fulness, which they are free from by their continuing in, and under the same Law of Nature in which the Creator constituted 'em; for if the Beasts of the Field, Fowls of the Air, and Fish of the Sea, should have broken their first Law, and fallen into the deep sensibility and knowledge of the Evil fierce Original fiery Principle as Man has done, Man would not have been able to stand before them, for from thence all cunning thoughtfulness of Evil, Enmity, Hatred, and wicked Inclinations, of Warlike Weapons, Killing and Murderous Tools arise, as also vain wicked Words and Works, and whatsoever has the Name and Nature of Evil, has from thence taken its Birth, which Knowledge, or Gate of Wrath, is opened unto Mankind by their Transgressions, which before their Fall was shut, and they did no more know, or were sensible of the fierce motion of the deep subtle cunning dark Wrath, than the Beasts and inferior Creatures, are of their own strength and great abilities.

Now

Now if this Door of fierce Wrath ſhould be unbolted in them, and the Fruits thereof bud forth as they have done in Man ever ſince his tranſgreſſion, the whole World would be, as it were, on fire, in a moſt hideous combuſtion, for Man could not live or ſubſiſt, but would be deſtroyed and devoured by the Beaſts of the Field, Fowls of Heaven, and Fiſh of the Sea, were they but ſenſible of Man's inability, and their own ſtrength and power, which the Creator hath hid from them, as the Evil was hid or ſwallowed up of the good in Man's firſt Eſtate, for what were a hundred or a thouſand Men to an Elephant, a Lion, a Tyger, or even a Horſe, if Man ſhould be debarr'd of all helps of Arms and Inventions, and be confined unto his own Natural Weapons of Defences, as all Beaſts are? Nay, Man could not encounter with the Beaſts, although he have the advantages of all Warlike Inventions and Cruel Weapons, if the Beaſts have the knowledge of the Evil fiery Wrathful Nature awakened in them as it is in Man, and from thence it is that Man does exceed all the inferior Creatures in Evil, for from the awakened Wrath ariſes Covetouſneſs, Pride, Vain-glory, all kinds of Paſſion, evil Words and Works whatſoever, (many of which are againſt Nature) which the Beaſts are free from, only the God of Nature hath endued all the Inferiors with a Principle of Self-preſervation, or elſe this World would ceaſe to be.

26. This is a high point in Religion, which every one ought, from a deep ſence, ſeriouſly to conſider of, for let the beſt of Men compare their Ways and Converſations, with the Ways and Natural Converſation of Beaſts, and they will find themſelves much wanting of thoſe Excellencies which may be found among the latter, *viz.* in reſpect

ſpect of the Circumſtances of Generation, Covetouſneſs, Pride, Evil Inclinations, Oppreſſion, Violence, Murthers, Intemperances in Meats and Drinks, in vain Inventions, and Compoſitions of Foods and Drinks, in patiently enduring Hunger and Cold, and many other particulars. In this ſearch, I ſay, Man would find himſelf to be a poor, ſilly, far worſe, and more miſerable Creature, than the Beaſts; we are apt to call our Fellows Beaſts, or like Beaſts, but in them there is no ſuch dark, fierce, wrathful Nature awakened, neither doth any Beaſt do any thing that is contrary to its Kind, or againſt their Law in Nature, therefore they do not commit Evil; that is, they do not tranſgreſs the firſt Law given them, which Man hath done, and doth daily, from whence ariſes his Turba or Diſſatisfaction.

27. All Art, Cunning, or the like, to thoſe whoſe Minds and Deſires are immerſed and actuated in the deep Original, or wrathful Principle, is Evil; but on the contrary, thoſe that ſtand ſtill, and are guided by, and live in the operation of the Divine Principle, it is Good, and a right Underſtanding of God's Law, and the Myſteries of Nature.

28. Whatſoever a Man gives himſelf unto, that he becomes ſtrong in, be it either Good or Evil. As for Example, if it be to Drink more than need, and Nature requires, he will in a little time come both to expect and need it; the like if it be Drink, that is improper, as Brandy, Wine, or the like; nay, if it be Coffee or Tea, if a Man be not wary, the uſe of it ſhall enſlave him, ſo that he ſhall not know to be without, and from drinking it moderately, he ſhall, by degrees, and as it were inſenſibly, ſlip into exceſs; and the very

ſame

ſame thouſands can experience of Tobacco. Nor is this only true in Meats and Drinks, but alſo in Dealings, Converſation, &c. as in Buying and Selling, if you once give way to Unjuſt Gain, and take ſomewhat more than you ought for a Commodity; at firſt you may perceive your Conſcience ſeverely check you, but a little practiſe will make it eaſie and familiar. If a Man uſe bad Company he will long after them, and will not be ſatisfied without them; if a Man accuſtom himſelf to Swearing, Lying, Jeſting, Jearing, or Laughter, in ſhort, to any Vanity or Vice whatſoever, it will become eſſential, or all one with him, and he will be in pain if he be not practiſing it, and ſo becomes a Vaſſal to Folly and Impiety. So in the Courſes of Virtue, when Men faithfully give up themſelves thereunto, they by practice find them delightful, and as it were Natural, for every thing, be it Good or Evil, does ſecretly, and yet powerfully, incorporate with, and ſtrengthen its own Property, which does clearly manifeſt that Man is truly a Microcoſm, or little World, the Epitome of the whole Creation, and that all things have, and find in him, their Simily, and conſequently, are able to influence and work upon him, therefore it highly concerns all Men to fix their Deſires, and ſee that they tend towards Virtue, and to be careful in all their Words, Works, and Communications, how they may obtain that one thing neceſſary, through whoſe power and operation all Evil influences are overcome and withſtood.

29. If a Man by his Imployment generally be converſant with Swine, he becomes churliſh, ſordid, and of a Hoggiſh Nature; if with Horſes, bold, proud, and ſurly; if with Dogs, fierce, ſnappiſh, ill-natured, and unclean; thoſe that

are

are very much addicted to Hunting, fierce, cruel, and great devourers; whence the Scripture expreſs a Tyrant by the Title of a Mighty Hunter. So Robuſtick Imployments, as Butchers, do render both ſuch as uſe them, and thoſe that do frequently converſe with them, rude, ſurly, and Inhuman; the contrary is to be underſtood of all cleanly Imployments and Converſations, with People or other Creatures, innocent, meek, and benign, for whatſoever you touch has an innate ſimpathetical attraction, in the beginning inſenſible, until their agreeable qualities, through manuring, becomes more ſtrong, and then will appear the ſecret power of changing, altering, increaſing, and decreaſing the Properties and forms of Nature.

30. Now if outward Imployments and Communications have ſuch great power over our Deſires and Inclinations, how much more muſt Meats and Drinks, by whoſe Virtue and Nouriſhment the Blood and Spirits (which ſway the diſpoſitions of the whole Man) are continually maintained, and Life it ſelf continued, Food and Nutriment being the bond of both the inward and outward Nature, and according to its goodneſs, cleanneſs, and the contrary, they both become either better or worſe.

31. If Man was of no better Extract, nor deeper Root, than of the Principle of this World, (as all Beaſts are) then he would have brought his Cloathing along with him, as they do, and would have been able to have lived without any Labour on Nature's free Commons like them; or if he had been deſigned a Creature of Prey, he would have been furniſh'd with terrible Teeth, and Claws, &c.

32. He

32. He that will impose Laws on other Men, ought to begin with the knowledge of God's Nature and himself, attentively to understand them all in a competent degree, and consider the wonderful Works of the Creator, and strive as much as in him lies to conform his injunctions to those, and imitate the most perfect Example; hence it was, that, as we doubt not, but *Moses* the Lawgiver was Divinely inspired, so there was none of the famous Heathen Legislators, but pretended, and were believed to hold Correspondence with some Deity that dictated those Laws which they promulgated to the People.

33. There is no Love where there is no Endeavours of likeness, therefore in vain do any pretend to love God, and call themselves Christians, when all the tendancy of their Actions and Conversations are directly opposite to the Divine Nature and Law, and are Diametrically contrary to the glorious Pattern set them in the Life of the B. Jesus, whose Disciples they would be thought to be.

34. Whosoever therefore Worships God because of him, is highly mistaken, for by this means he considers God as his Inferior, and the most profuse Sacrificer honour not God at all, if they offer not with a Mind intentively devoted, for Sacrifices and Victims of irrational Things, are but fuel to the Flames, and the Prey of Sacriledge, but a Mind zealously fixed in Purity, Espouses the Divine Nature, for like most infallibly tends to its like; therefore a Wise Man can only be said to be a Priest, a Lover of God, and fit to Pray, for he only can Worship, that confounds not the Qualities of them he is to adore, but first making himself the Sacrifice, erects a Statue of God in his own Breast, and builds in his Soul a Temple for the Reception of the Cœlestial Light.

35. Hence

35. Hence it follows, that he is truly Pious, who having attained the knowledge of things Divine, returns his own Perfections, as his greatest glory, unto the cause from whence it flow'd, wholly resigning himself to a desire of enjoying that which is able to satisfie him.

36. These 3 last Aphorisms I have borrowed from the Comments of *Hiracles* on the Golden Verses of *Pythagoras*, writ in *Greek* more than 2000 Years ago, which may shew that what I recommend is no Novel, but asserted by the wisest Ancients.

Of REASON, *from whence it proceeds; and cause of its variety in Mankind.*

1. THere is scarce any thing wherein Man is more proud of himself than in a certain Faculty, which he calls Reason; hence *Aristotle* defined Man to be a Rational Creature, though yet according to his own method of Logick, (which is the Art of Reasoning) it is thouhgt several undergraduated Animals may fairly put in for a share in that Epethite or Difference; And first what this Reason is, where it exists, and whence it proceeds, (is a Question) 'tis certain it does not unfrequently take up Arms against it self, witness Mr. *Hobs*, (a Person that might claim as great an Interest in that Indowment as most our Age has known) who lays it down as a Maxim, That as oft as Reason is against a Man (that is against Advantages and Inclinations (so oft would a Man be against Reason; witness also that Prodigy of Wit the late Earl of *R*——— who with the highest colour of Reason, wrote a virulent Satyr against Reason it self, endeavouring

to expose it as the greatest Plague of human kind, and which rendred them both more absurd and miserable than the most brutish of Beasts.

2. I alledge not this as partaking with or justifying either of these Authors, but only to shew how variable some Men's Conceptions are about this matter, which will further appear if we consider, that what one Man asserts and contends for as the most Rational thing in the World, another no way his inferiour for parts, shall explode and laugh at as most absurd and contrary to Reason; and this Contradiction is not only seen in particular Men, but between great and numerous Parties, Sects, and whole Nations in things of the greatest importance and daily in practice amongst them, as their Customs, Laws, Rites, and Ceremonies, both Civil and Religious; The Story is well known of that Eastern Prince, who having got in his Army some Indians who were wont to eat their Parents Bodies when dead, and other Europeans that buried theirs in the Ground, demanded of the first what they would take to quit their Custom, and suffer their Fathers to be interr'd, who cried out unanimously, Let the Gods forbid, that we should commit such unreasonable Impiety as to expose the dear Corps of our Ancestors to rot in the vilest of Elements; but when to the other on the contrary, he proposed the Eating of their Friends Bodies, they rejected it with horror, as the most unreasonable Overtures in the World.

3. Since therefore the Reason of Mankind appears to be so different, I shall endeavour briefly to penetrate into the Original Grounds of such its variety; in order whereunto it will be requisite to consider the three grand Principles or Fountains, the Understanding and distinguishing

of

of which will render us capable to know the Root whence the variety of Man's Reasoning doth arise and proceed, for to which soever of those each Man hath devoted himself, or entred into with his Will, suitable thereunto will his Reason be.

4. The first Principle or Fountain is the Original Fire, or Fountain of all things, the Cause of all Life and Motion, which in its own Nature, devoid of the Son's Property, is a dark Poysonous, fierce Consuming Fire; as the highly worthy *Moses* saith, *The Father is a Jealous angry God, and a consuming Fire*; that is, without the qualification of the Divine Power, or Son of God, for it is the Son that influences, qualifies, enlightens, and reconciles the dark harsh Father, and unites the Soul to its Creator, for from this dark harsh Principle, the Soul of Man takes its Original, being an unbounded Fountain, having in it self a Free Will; and though it be fallen out of that glorious state it was first Created in, and forsaken its beloved Spirit, or Sons Property, yet it is fallen into the Human Nature, and therefore stands in the possibility of being made better, if the Will enter into the Divine, or second Principle, but worse it cannot be then it is in its own Nature, for this cause the great Light of the World said he came to seek, and to save that which was lost, *viz.* the Souls of Men which had departed and separated from the guidance of the holy Principle, and lived in the operations of its own Nature, and fierce harsh Fires; now if Man enters with his Will into this fierce, poysonous, dark, harsh Principle, and separates himself from the Light, and suffers his Soul to its operations in its own nature, so that this fierce property comes to be predominant in the Center of his

Heart, then all the Reasonings of such a Man does arise and proceed from it, and unto such People Injustice, Covetousness, Pride, Domineering, Oppressions, Violence, Outraging, Envy, Backbiting, fighting with, and killing not only our own Kind, but all others, seems to be natural, and therefore the highest of Reason with them, for they account those thing and practises to be their Rights and Priviledges, and that God justifies them in doing the Voice of the fierce Wrath, as Captain *Vratz* the German, that was Executed here some years ago for the Murder of Esquire *Thin*, being a little before his Death urg'd with the heinousness of his Crime, and what deep and sincere Repentance ought to be found in him before he could expect a Pardon from God, he answered, That he knew, indeed, that killing a Man was always, amongst little People, counted a great business, but in many circumstances look'd upon by Persons of Quality under a far different Aspect, and that he did not doubt but God Almighty would regard him as a Gentleman: And if others, that make Profession of Human Butcheries, do not speak out altogether so plainly, we may reasonably suppose they have yet ready the same Sentiments, or else they could never follow such Courses, without the least shew of Remorse. And from this Principle, as devoid of the second, does proceed not only amongst Heathens, Turks, and Jews, but even amongst those that call themselves Christians, all their bad Reason, Laws, Policies, Customs, and whatever else is of the nature of evil in Man, one to another, and to all inferior Creatures, all comes from the same dark Root.

5. The second grand Principle, or Fountain, is the holy meek Light, which proceeds from, and is continually begotten, and generated by the Father,

ther, and it is of a moſt amiable and bleſſed nature, and this is the true Light and Spirit of the Soul, which throughout ſhines, or tinges all the harſh aſtringent Qualities of the Father, and alſo the Soul of Man, which is, as is mentioned before, of the ſame nature, for without this bleſſed Power, the Human Soul is but a dark fierce Fire, and an Houſe of Death, but if a Man ſuffers his Will, which in it ſelf is free, to enter into this amiable and bleſſed meek Principle of Light and Love, and will freely and humbly give up him, or her ſelf, to this moſt gracious Spirit to be guided, ruled, and conducted in all its ways, then it becomes enlightned, and all its harſh, dark, fierce ardours, becomes as it were changed, qualified, and made meek, gentle, and courteous; this is the good Genus, happy Demon, or good Angel-Guardian, of every one that hearkeneth unto, and will be ſure to bring him to Tranquility and Bliſs; this is the Pearl of great value, which every one ought to ſeek with the higheſt diligence, for when this good Principle comes once to bear Rule in Man's Soul, then from its bleſſed Nature, do all the Reaſonings ariſe and proceed, and are tinged therewith, as Water taſts of thoſe Minerals, from or through which they paſs, and ſuch Peoples diſcourſes ſhall not be vain, empty, fallacious, ſophiſtical, pernicious, or unfruitful, but ſound, efficacious and fruitful, in every good Word and Work, for that Man ſhall not only have his Converſation, as it were with Salt, adminiſtring Grace to the Hearers, but likewiſe will, with all diligence, abandon Pride, Covetouſneſs, ſtately High-mindedneſs, Envy, Malice, Cruelty, oppreſſing Violence, Fighting and Killing, not only of one another, but of all other inferior graduated Creatures, and ſo contributes

as much as in him lies, to deliver the whole Creation, and Creatures, into that Glorious State, or Liberty of the Sons of God, which the Apostle saith, They groan and travel in pain to be delivered into.

6. The Third Principle, or Fountain, is the outward visible World, *viz.* The four Elements, the Sun, Stars, and all the Operations of the outward Nature, of which, Men, and all other Creatures, are made and constituted, as to their Bodies and Senses; and if Man should degrade himself, and immerse himself too far into this External Nature or Principle, doating with all his Affections on these inferior things, and supposing his chief Happiness therein to consist, whereby the Spirit of the Great World is suffered to predominate and bear sway in the Heart, then all his Reason and Understanding is formed by, and continually generated from vain trifling outward Objects; so that thenceforth, all foolish and wicked Customs easily take place in him, and hurry his Mind at their pleasure, from one Passion to another, till he arrives at the most [illegible] bauchery and Extravagance, as a Man that has given up his Soul to sensual Love, the desire of Money, or Earthly Honor, and the like; or if it be but to the cruel Exercise of Hunting, or the foolish Diversion of Gaming and Dancing, each of these Persons, whose Minds are taken up and amused with that particular to which he has Intailed himself; and accordingly, not only all his own Discourses borders thereupon, but he esteems any thing another can say to be impertinent and absurd, thus to an ambitious Spirit that designs the Conquest of Kingdoms, and building himself an airy Name, to be much talk'd of in the present and future Ages, as a brave Fellow; the des-

perate,

perate Mischiefs he has done, nothing is so acceptable, as to speak or hear of deep Policies of State, and suitable Stratagems of War, of raising and disciplining Martial Troops, of diving into the Councils of Princes, and contriving Projects of Greatness; but all this the besotted Inamorato cries out against, as the silliest toil that ever Mortal undertook, and avows there is no Affair in this World so important, as good Cloaths, neat Address, and curious Compliments, to obtain the Grace and favour of his good Mistriss, whilst the covetous Miser, that wears his Heart in his Fob, and his Brains in his Bags, laughs at them both, as the most egregious Coxcombs that ever the Sun did yet shine upon, and will allow no Conversation to be, since that does not treat of Debtor and Creditor, Houses, Lands, Sales, Mortgages, Executions, and Fifty *per Cent.* yet both he and the rest are run down as stupid Animals, Masters of not one Drachm of Reason, or good Sense, by a brisk Spark, who makes Wit and Repartee the Grand business of Life, and will not unown himself to be the Author of a well-taking Play; for the place of Chancellor, or a thousand Guinea's paid down on the Nail, for he swears a Man ought not to value himself on the hap-hazard of Birth, Pelf, or Fortune; but the true Riches of the Mind, which with him are only high Talking, extravagant Drinking, and wild Thinking, thus we see that each Man does prize himself upon, and value things, just as he has plunged his Spirit and Inclinations into them, by a habitual Custom and Affection.

7. Hence it is, that all wicked and foolish usages take place in Man, as intemperateness either in Diet, called Gluttony, or of Liquors, which is called Drunkenness, so Swearing, Lying,

vain Plays and Games, fashions of superfluous Garments, idle Jesting, Jeering, and many ridiculous Sports and Pastimes, as the Multitude calls them, do proceed, and most, or all of these things, by inuring themselves thereunto, becomes their Reason, for from thence comes that vulgar Saying, which is swallowed as a Maxim, *We had as good be out of the World as out of the Fashion*; and to speak truly, they had much better be out of this wicked fantastick World, than to follow his Vanities, which leads all its followers into, or joyns them with the first dark fierce Principle of Wrath and Perdition, for all that is vain and fantastick is called Reason, when the Souls of Mankind are swallowed up in this Principle. But from what has been said, (and a prospect of the Actions and Conversations of Men) we may readily be enabled to make Judgment from what Root each Man's reasoning proceeds, and whether they tend.

A Bill of FARE

of several Excellent Dishes of Food, easily procured without Flesh and Blood, or the Dying groans of God's innocent and harmless Creatures, which do as far exceed those made of Flesh and Fish, as the Light doth Darkness, or the Day the Night, and will satisfie all the wants of Nature to the highest Degree; which Banquet I present to the Sons of Wisdom, and to all such as shall obtain that happy Condition, as to decline that depraved Custom of Killing and Eating their Fellow Creatures, and whose desire is to live according to the innocent Law of Nature, and do unto all Creatures as they would be done unto; *for the highest degree of Sanctity and Religion, is to imitate God, who is the Maker and Preserver of all things: Consider also, that thy Life is near and dear to thee, the like is to be understood of all other Creatures, as I have at large demonstrated in our* Way to Health, Long Life, and Happiness.

1. BRead and Water hath the first place of all Foods, and are the Foundation of dry and moist nourishment, and of themselves being wisely prepared, makes a good Food of an opening, cleansing Nature and Operation, *viz.* Take Oatmeal and make it into a Gruel, as we have Taught in our *Monthly Observations* of Health, then put Bread into it; also take Water and good Wheat Flower, and make it into a Pap, and put Bread into it, and season it with Salt;

this and Bread, with a Glaſs of Water, a Man may live very well, which a Friend of mine, of no mean Quality, have done for near two Years, eating neither Fleſh, nor any of their Fruits, neither does he wear any Woollen Garments, but Linnen.

2. Bread and Butter, Bread and Cheeſe, being eaten alone, or with Sallad Herbs waſhed, without either Salt, Oil or Vinegar, makes a moſt excellent Food, of a cleanſing exhilerating Quality, eaſie of digeſtion; the frequent eating thereof, ſweetens and generates good Blood, and fine Spirits, and prevents the generation of ſower Humours, alſo keeps the Body open; and all Herbs thus eaten, let the Food be what it will, is to be preferred before thoſe that are eaten with Salt, Vinegar and Oil, eſpecially for Women, and all Conſtitutions that are ſubject to generate ſower Humours, and windy Diſeaſes.

3. Bread and Butter eaten with our thin Gruel, wherein is only Salt to ſeaſon it, the beſt way of eating it is to bite and Soop, as you eat raw Milk and Bread; this is a moſt ſweet and agreeable Food to the Stomach, of eaſie Concoction, and breeds good Blood, and cauſes it to Circulate freely, and it is the moſt approved way of eating Water-gruel with Butter.

4. Bread and Milk as it comes from the Cow, or raw, as they call it, is a moſt delicate Food, and Milk eaten thus, is not only the beſt Food, but the moſt; the frequent eating thereof does ſweeten the Blood, prevents ſower Humours, carries Wind downward, and cauſes it to paſs away freely without any trouble or moleſtation to Nature, maintaining Health and good Complexion, and it is to be preferr'd before all other ways of Eating, or Preparations, eſpecially then boiled

Milk,

Milk, for boiling of Milk does fix or ſtagnate the fine, volatile Spirits, and makes it of a tough Nature, by which the Stomach cannot ſo eaſily ſeparate it, neither does it generate ſo fine Blood or Spirits; for this cauſe, if you boil Milk, and then ſet it to Cream, it will not ſeparate, or afford more than a thin Skin; but remember that you do not eat your Milk before it be cold, nor hot from the Cow, as moſt incline to; the particular Reaſons I have demonſtrated in our *Good Houſwife made a Doctor.*

5. Bread and Eggs, or Bread and raw Eggs, as they call them, is an excellent Food, and it hath the firſt place of all Meats made of Eggs, being eaſier of Concoction, generates finer and better nouriſhment, it naturally cleanſeth the paſſages, and the frequent eating of Bread and raw Eggs preſerves the Lungs, the Bellows of Life, chears and warms the Stomach, and frees it from obſtructions; but remember that you break both ends, and ſuck both the White and Yolk by degrees together, and eat it with Bread, for the White is the ſtrong Body, and the Yolk contains the Spirits, and therefore they being eaten together, are both wholſomer than aſunder, and more agreeable unto Nature; a little Cuſtom will render them very pleaſant and delightful to moſt, or all Conſtitutions.

6. Eggs, Parſley and Sorrel, mixed or ſtirred together, and Fried in a Pan with Butter and a little Salt, and when done, melt ſome Butter and Vinegar and put on them, but you muſt not put too great a quantity of Herbs, for then it will render it more heavy and dull in Operation; this is a Noble and moſt delicious Diſh, and it affords a good nouriſhment, provided you eat not too much in quantity.

7. Eggs

7. Eggs beaten together and Fried with Butter, and when done, melt some Butter and Vinegar and put over them, is also a delightful and pleasant Dish, being much better and easier of Digestion, than the common way of Frying Eggs, as being lighter and more tender.

8. Eggs Poached, and some Parsly boiled and cut small, and mixed with some Butter and Vinegar melted, makes a very fine Dish, and gives great satisfaction to the Stomach, supplying Nature with Nourishment to the highest degree, and is very grateful to the Palate.

9. Eggs boiled in their Shells, and Eggs roasted, the last being the best, and eaten with Bread and Salt, or with Bread, Butter and Salt, is a good substantial Food; also Eggs broken and Butter'd over the Fire, is a good Food, being eaten with store of Bread.

10. Eggs being mixed with various sorts of Fruits, with Butter and Bread made into Pies, is a sort of delicious Food, that a Man may give himself the Liberty to Eat now and then to great satisfaction, and no detriment to Nature, provided it be not too often.

11. Eggs Poached, and eaten with a Dish of boiled Spinnage Buttered, is a good Food, and affords agreeable Nourishment, being eaten with plenty of good Bread.

12. Eggs, with Flower and Water made into a Pap on the Fire, as we have directed in the forementioned Book, *The Good Housewife made a Doctor*, is a Noble Food, affording a brave clean nourishment, being eaten either alone, or with Bread.

13. Raw Eggs broke into our thin white Water-gruel, and Brewed well together, with some Salt to season it, and then eaten with Bread, or

Bread

Bread and Butter, makes a moſt exhilerating Food, being of a warming Quality, and agreeable unto the Stomach, generates good Blood, and fine brisk Spirits; this Gruel is very good for all young People and Women, for the frequent uſe of this, and others of our Spoon-Meats, do naturally ſweeten all the Humors, and prevents the generation of ſower Juices, frees the paſſages from Windineſs, and Griping pains.

14. Milk, Water and Flower, makes a brave ſubſtantial Pap or Food, this affords a ſtrong nouriſhment, and ſuch as eat frequently of it, ſhall not be ſubject neither to the Gripes of the Stomach nor Bowels, and cuts off the generation of Wind in the bud, makes the Spirits brisk, the Body plump, fat, and of good Complexion, alſo it allays heat and drought, this being as friendly a Food to Nature as any Compoſition made by Fire with Milk.

16. One Egg broke into a Pint of good Ale, and Brewed well together, and eaten with Bread, makes a brave Meal, and it hath a vigorous and quick operation in the Stomach; in the Summer you may drink or eat it cold with Bread, but in the Winter warm it.

17. Take a Pint of Ale, or good Beer, ſweeten it with Sugar, then put it on the Fire, make it boiling hot, but not Boil, then take one or two Eggs, beat them with a little Water, then brew them well with your hot ſweetned Ale or Beer; this is a noble comforting ſort of Food, or rather a rich Cordial, which does wonderfully repleniſh Nature with both dry and moiſt nouriſhment.

18. Rice and Water, boiled and buttered, is a friendly Food, and eaſie of Concoction, and affords a good nouriſhment.

19. Rice

19. Rice and Milk is also a noble Food, affording a substantial nourishment, especially if you put Sugar in it, and remember in what Spoonfuls soever you put Butter, let no Sugar come, and where you put Sugar let no Butter be.

20. An Egg or two beaten and brewed in a Pint of raw Milk, as they call it, either cold or warm, according to the season of the year, is a Noble substantial Food, affording a most excellent nourishment; the frequent eating thereof, prevents the generation of sower windy Humors, (which are the original of many cruel Diseases, more especially in Women and Children) and gives all good healthy Complexion.

21. Milk made boiling hot, and then thickned with Eggs, is a brave substantial Food, of a friendly mild Nature and Operation, agreeable to most or all People.

22. There is also made of Milk, several other sorts of Food, *viz.* Cheese-Cakes, Custards, White-Pots, all which are much of one Nature and Operation, they nourish much, and are substantial, but are not to be eaten too frequently.

23. Spinnage boiled, or stewed, and buttered, and eaten with Bread, makes a brave cleansing Food, easie of Concoction, and generates good Blood, and sweetens the Humors, moves and opens Obstructions.

24. Spinnage, and the young buds of Colworts boiled in plenty of good Water, with a quick brisk Fire, and eaten only with Bread, Butter and Salt, is fine pleasant delightful Food, affording a good clean nourishment.

25. Spinnage boiled with the ſound tops of Mint and Balm, ſeaſoned with Salt and Butter, and eaten with Bread, makes a Noble Diſh, of a warming Quality, and gives great ſatisfaction to the Stomach, affording an excellent nouriſhment.

26. Spinnage, Endive, and young Parſley, boiled and eaten with Bread, Butter, and Salt, is a brave friendly exhilerating Food, generating good Blood, and fine brisk Spirits, cleanſeth the Paſſages, and looſens the Belly.

27. Boiled Cabbage, Collyflowers, and Colworts, being eaten with Butter, Vinegar, Salt and Bread, the laſt of the three being the beſt, for they looſen the Belly, purge by Urine, and are eaſie of Concoction; but remember that you boil them in plenty of good Water, with a quick Fire, and not too much, which is to be obſerved in all the preparations of Herbs and Grains.

28. Aſparagus, boiled and eaten with Bread, Butter, and Salt, is a moſt delicious Food, they afford a clean nouriſhment, and are friendly to the Stomach, opens Obſtructions, looſens the Belly, and powerfully purges by Urine.

29. Artichokes boiled, and eaten with Bread, Butter, and Salt, are an excellent Food, and generates a ſubſtantial nouriſhment; a Man may make a noble Meal of them.

30. Green Beans, boiled and eaten with Salt, Butter, and Bread, is a moſt pleaſant Food, they gently open the Belly, affording a good nouriſhment, if you eat temperately of them, for they are an enticing Food. Let all People, ſubject to windy Diſeaſes, eat them ſparingly.

31. French,

31. French, or Kidney-Beans, boiled in plenty of Water with a brisk Fire, and eaten with Bread, Butter, and Salt, makes a brave delightful Dish of Food, of a cleansing opening nature and operation, they purge by Urine, and gently open the Belly, affording a good nourishment, provided they are eaten temperately; which is chiefly to be regarded in all green Foods.

32. Green Pease boiled, and seasoned with Salt and Butter, and eaten with Bread, makes a most pleasant Dish of Food; their nourishment is not strong, they are windy if not sparingly eaten.

33. Dry Pease being boiled in plenty of good soft Water, being seasoned with Salt and Butter, makes a substantial Dish of Food, and affords a strong nourishment, and are good for all strong labouring Men.

34. Boiled Turnips makes a very good Dish of Food, being seasoned with Salt Butter, and eaten with Bread, especially for all young People; they open and cleanse the Passages, and are easie of digestion, and may with safety be eaten plentifully; their colour declares their excellent Virtues.

35. Parsnips boiled in plenty of good Water, seasoned with Salt, Vinegar, Butter, and Mustard, makes a brave substantial hearty Dish of Food, and are friendly to most Constitutions.

36. Carrets boiled, and seasoned with Salt and Butter, and eaten with good Bread, is a fine Dish of Food, very pleasant and wholsom, and are of easie Concoction; the deep red are the best.

37. Roasted or boiled Potatoes eaten with Butter, Salt, and Vinegar, makes a pleasant Dish

of

of Food, very grateful to the Stomach, and are eaſie of digeſtion; now and then a Meal of them may do well.

38. Apple-Dumplins eaten with Butter, or Butter and Sugar, hath the firſt place of moſt ſorts of Puddings; they are eaſie of Concoction, and afford a friendly nouriſhment.

39. Plain Dumplins made very ſmall, *viz.* with good Flower, Milk, Eggs, and a little Butter mixed or work'd up in them, and made thin like ſmall Cakes, about as large as a Crown Piece, and put into boiling Water, which will be boiled in a little time; this is a noble ſubſtantial Food, very ſweet and pleaſant, of a warming nature, of an eaſie friendly operation.

40. Plain Puddings made with Eggs, Flower, and Milk, well boiled and buttered, makes a firm Food, agreeable to the Stomach, being eaten temperately is both wholſom and healthy.

41. Boiled Dumplins made only with Flower, Milk, or Water, with a little Ginger, which is the beſt Spice for Puddings, with Yeaſt or Barm, and when done buttered, is a very good wholſom Food, and of eaſie digeſtion; of this alone, a Man may now and then make a good Meal.

42. Boiled Puddings made with Flower, Milk, and Eggs, and Raiſons or Currans, and buttered, makes a pleaſant Food, and a Man may now and then, give himſelf the liberty to make a Meal thereof without prejudice.

43. There are alſo ſeveral ſorts of light Puddings made of Bread, and various ſorts of ingredients, which are pleaſant to the Palate, and not ungrateful to the Stomach, if ſparingly eaten.

44. Rice Puddings both plain and made of Fruit, which for the moſt part are a pleaſant ſort

of

of Food, eaſie of digeſtion, and may be freely eaten.

45. There are alſo ſeveral of Baked Puddings, which to moſt young People are delightful, they afford a good ſtrong nouriſhment, and are beſt for ſuch as Labour.

46. Apple-Pies made with Fruit, that is neither too green or unripe, nor too cold or far ſpent, are a very good Food, eſpecially for young People; they afford a good nouriſhment, and are friendly to Nature.

47. Pear-Pies being full ripe, makes a fine, gentle, friendly Food, of eaſie Concoction.

48. Rhetiſhes and Bread, and Butter, is a very good Food, and a Man may now and then make a good Meal thereof; this affords a ſubſtantial nouriſhment, far exceeding a Fleſh Dinner.

49. Parſley and Bread and Butter, makes a noble exhilerating Food, agreeable to Nature, nothing more friendly to the Stomach, breeds good Blood, and fine Spirits.

50. Sorrel and Bread and Butter, makes a brave brisk Food, eaſie and quick of digeſtion, cleanſeth the Stomach, and opens the Belly, and generates good Blood.

51. Balm and Bread and Butter, makes an excellent Food, of a chearing warming Quality; no ſort of Food makes a better nouriſhment.

52. Sage and Bread and Butter, makes excellent Food, afford a good nouriſhment; its particular operation is, it warms the Stomach, and expels Wind.

53. Milk Pottage, *viz.* half Milk and half Water, mix it, and put it on your Fire, when boiling hot then take it off the Fire, and brew it with ſome Oatmeal, ready tempered or mixed

with a ſpoonful of cold Water or Milk, ſeaſon it with Salt, and eaten with Bread, makes a very good ſubſtantial Food, affording a good nouriſhment, agreeable to the Stomach: But remember that it be made thin, and full half Water, otherwiſe it will be heavy on the Stomach, eſpecially if it be for weakly Conſumptive People.

54. There is alſo a brave ſort of Food made of Wheat and Milk, called Furmity; ſome make it plain, and others add Fruit to it; the plain is the beſt, but they are both very good, affording a firm ſubſtantial nouriſhment, of a mild friendly operation. The frequent uſe of this is a grand enemy to the generation of ſower windy Humours.

55. Boiled Wheat buttered, is a noble Diſh, and with this alone, a Man may make a better, and more ſatisfactory Meal, than with Princely variety; it affords a ſweet, friendly, and moſt agreeable nouriſhment, eaſie of concoction, and generates fine thin Blood.

56. Take good white Peaſe, boil them, when near done, add green Sage and Onions cut ſmall, then ſeaſon it with Salt and Butter; but in the Winter, when green Sage is not good, then take that which is dried according to our Directions in *the Way to Health, long Life and Happineſs*, which is to be preferred before green. This is a brave ſtrong ſubſtantial Pottage, very grateful to the Palate, and agreeable to the Stomach.

57. Directions to make ſeveral ſorts of Herb Pottage, *viz.* Take what quantity you pleaſe of good Water, make it boiling hot, then have your Herb or Herbs ready waſhed, not cut as the uſual cuſtom is; put them into your boiling hot Water, let your Veſſel continue on the Fire till your Li-

quor

quor begins to boil, then take it off the Fire, and let your Herbs remain in your boiling Liquor two or three Minutes; after which take your Herbs out, then brew your hot Infusion with a little small Ground Oatmeal, which you must have ready, tempered with a Spoonful or two of cold Water, adding Salt and Butter to it, which ought to be brewed with your Oatmeal. This Pottage, or Gruel, you may eat with Bread or without, as you find most agreeable to your Stomach; all Herb Pottages made after this method, are far more commendable, for all good purposes, than that made the common and usual way, for the hot Liquor, in a moments time, draws forth all the fine, spirituous, mild, friendly, opening, cleansing Virtues, and leaves the more gross, raw, or crude quality behind, even as the first hot Liquor put on Malt, does attract the best, and most spiritual Virtues, and strength of the Malt; for in most, or all Infusions, the fine spirituous qualities separate, and do first give themselves forth into any proper Minstruum, or Liquor.

58. Smallage makes a Pottage or Gruel of a cleansing quality, it purifies the Blood, opens Obstructions of the Liver and Spleen; this Pottage alone, eaten twice a day, is an effectual Remedy against all Consumptive Humours.

59. Sellary does also make a brave Physical Pottage, it warms and comforts the Spirits, affords a good nourishment, and is an admirable Remedy against windy sower Humours.

60. Leek Pottage is not only good Food, but it is also profitable against all Obstructions of the Uriters, and is good against short windedness, and other Obstructions of the Breast, and affords a good clean nourishment.

61. Onion

61. Onion Pottage; this eaten with good Bread, Butter, and Salt, makes a brave Meal of it ſelf; it is alſo good againſt difficult breathing.

62. Garlick Pottage is chiefly good for full Bodied Corpulent Men, and ſuch as are troubled with Coughs, the Stone, and Gravel.

63. Parſley Pottage warms the Stomach, chears the Spirits, and is very agreeable to the Stomach, being eaten with Bread, Butter, and Salt; a Man may make a very good Meal thereof.

64. Mint makes a noble exhilerating Pottage, the frequent eating thereof, does not only prevent windy Humours in the Paſſages, but it mightily ſtrengthens the Retentive Faculty of the Stomach.

65. Balm makes a Pottage of a warming comforting quality, and is a gallant Food, affording excellent nouriſhment; this alone makes a noble Meal, to the higheſt ſatisfaction of the Stomach.

66. Water-Creſſes made into Pottage being eaten with Bread, Butter, and Salt, is not only a good Food, but the frequent uſe thereof cleanſeth the Blood, and prevents Fumes and Vapours from flying into the Crown.

67. Sweet Charwel makes an excellent Pottage, being eaten with Bread, Butter and Salt, is not only a brave Food, but it warms cold Stomachs, and is a friend to the Lungs.

68. Take Currans, boil them in your Water, when almoſt done, mix a little ſmall Oatmeal with two Spoonfuls of cold Water, ſtir it in, and let it boil a little; when done, ſeaſon it with Salt, adding Sugar with it: This eaten with Bread makes a good Meal. You may add Butter, as moſt good Houſwifes do, but I muſt tell them, that

that it makes it heavy on the Stomach, and apt to send Fumes into the Head.

69. Boil your Raisins in Water, as is mentioned before of Currans, when almost done, then stir your tempered Oatmeal in, and let it boil a small time, when done, add Salt, Sugar, and Bread; you may add Butter, especialy if the Eaters thereof be strong working People; this Pottage affords much nourishment, and a Man may sometimes make a very good Meal of this alone.

70. Take Raisins, Currans, and a few Pruans boil them in good Water, when near done thicken it with white Bread, adding Spice, Sugar, Butter, and Salt; This is a rich Pottage, affording a great nourishment, and therefore it must be eaten the more sparingly.

71. A piece of good Bread, and a Pint of good Ale or Beer, makes a very gallant Meal, it warms the Stomach, is easie of digestion, generates good Blood, and it has a quick and pleasant Operation.

72. Bread and half a Pint of good Canary Wine, a Man may make a noble and most delightfull Meal, even to the highest satisfaction of Nature.

73. Bread and a Pint of good Cyder, do also make a good Meal, it breeds good nourishment and makes a Man full of Life and Spirit.

73. Bread, and half a Pint of Cherry Wine, Goosberry Wine, or Currans Wine, with this alone a Man may make a brave Dinner, it affords a noble brisk spirit and nourishment.

74. Flummery is an ancient Food the *Britains* used to eat, and the use of it is still continued amongst the *Welsh*: The *Britains*, and those that now eat this sort of Gruel, had, and have various

rious ways of eating it, *viz.* to mix Ale with it, and so eat it with Bread, others Milk, Cream, and the like; which mixtures do very well. This Gruel I commend to all weak Stomach'd People, and especially to such whose Breasts and Passages are furred, and obstructed by sweet, tough, and phlegy Matter, it being an excellent remedy against all such Infirmities.

75. Bonniclabber is a sort of Milk Meat, and though last spoken of, deserves the first place for its excellent Virtues: Bonniclabbler is nothing else but Milk that has stood till it is sower, and become of a thick slippery substance; this is an excellent Food being eaten with good Bread in hot Seasons, especially for Consumptive People, and such as are troubled with any kind of stoppages of the Breast, it naturally opens the passages, it's easie of concoction, and helps to digest all hard or sweeter Foods, it also cools and cleanseth the whole Body, and renders it brisk and lively, quencheth Thirst to admiration: And with this, or any of the forementioned Dishes of Food, any Person may make a hearty Meal thereof with great satisfaction.

But remember always this grand Truth, *viz.* That Nature undepraved is simple and innocent, and is satisfied with a proportionable Food, a few things supplies all her wants, therefore seek not many Dishes, nor variety of Foods, especially at one Meal, for most Diseases and Distempers are contracted through excess and inordinate living; nor doth any thing preserve the Body, and also the Mind in perfect Health, so much as Sobriety and Temperance, and not to heap together various sorts of Foods, beyond

yond the neceſſity, or the digeſtive Powe of Nature. The Ancient Wiſe Men that li ved to great Ages in perfect Health, were contented with ſimple Food and mean Drink, and it would be our Happineſs to imitate them; I wiſh I might be an Inſtrument to perſwade my Countrymen to ſuch Moderation.

FINIS.